

## The Guide to Holiness.

AUGUST, 1858.

EDITORIAL PAPERS.

QUESTIONS ANSWERED.

SOME time since we received the following queries, to which an earlier reply should have been given, but the paper was laid aside, and, in the press of other cares, it was, for a time, lost sight of.—[EDS.]

DEAR EDITORS,—Permit us, through the Guide, to propose the following questions.

1st. Does not the profession of holiness, as a *distinct* blessing, naturally produce jealousy and discord among brethren?

2d. Is not the way "of holiness" very narrow, and, therefore, difficult to walk in?

3d. If we fall from this highway, shall we not sustain greater injury than we would to fall merely from a justified relation to God?

4th. If we take the affirmative of these questions, is *entire* holiness practicable for the masses, in this life?

R. D. N.

We think it proper to say here what we feel ought to be said at some time, and to be generally understood among our readers, namely, that we do not regard ourselves as umpires, appointed to settle mooted questions among brethren, or to dogmatize upon questions of Bible teaching. We feel ourselves solemnly bound to endeavor to make the Guide, in all vital points, conform to the Bible standard of doctrine; but we freely admit, as we deeply feel our great liability to err in judgment, and, therefore, while we are not disposed to debar our brethren the privilege of propounding any questions to us, which, from time to time, they may desire to have answered, yet we must beg always to be understood, in any answers we may give, to express only our own opinions, and not as assuming to pronounce by authority in the case. We expect our views in such cases, and in every other, to be received upon their intrinsic merits in the light of the infallible Word. These things premised, we proceed to answer the questions of our correspondent according to the light we have.

Question 1st. If we must answer in a single word, we should say No. Yet, in fact the answer ought to depend upon several circumstances. Much depends on the manner of making the profession; on the known character of him who makes it; on the language used in making it; and not a little depends on the spirit, the real

state of heart in which the said "brethren" are, when the profession is made by one of their number. Where these several things are as they should be, we regard the profession of holiness, by such as really enjoy it, as a precious means of awakening desire in the hearts of those members of the church who have not yet attained that grace, and leading them so to hunger and thirst after righteousness as to be filled. Our impression is, that by far the greater portion of those whom we have known as apparently enjoying the blessing of entire purity have, according to their own testimony, been led to seek that state by the recital, either oral or written, of the experience of some other Christian.

Paul would hardly have made the *distinct* profession which he records in those words, "Ye are witnesses, and God also, how *holily*, and *justly*, and *unblamably* we behaved ourselves among you that believe;" he would hardly have said, "So walk as ye have us for an ensample," or "Be as I am," or "Follow me," or "I am now ready to be *offered*," that is, *to die*, if he had believed the distinct profession of holiness, both of heart and life, calculated to work mischief in the church. If he had regarded the assumption that there are two classes of really accredited Christians in the church—the perfect and the imperfect, calculated to produce jealousy and discord among brethren, then we are not able to see how he should use the language he employs in his letter to the Philippians, when, after speaking of his aspiration to the crown of martyrdom, he turns to the church, and ranking himself among the "perfect" ones, exclaims, "Let us, *as many as be perfect*, desire such things." There are some persons who are always unhappy in the presence of superior prosperity, or of superior wisdom, or knowledge, or goodness, and any distinct profession of actual and conscious salvation will, very likely, produce or excite a feeling of jealousy and discord in such a heart. The truth is, such a heart is out of its place in being in the church at all. All true converts instinctively desire holiness. Persons somewhat backslidden frequently are found deeply desirous not only of returning to a closer walk with God, but of obtaining the sanctifying grace which shall establish their goings; but when a member of the church becomes so backslidden as to be entirely lost to all gracious aspirations, and to defend his own position as being about the true Bible standard of living, and to take offence at



any one who testifies to better things, he has evidently lost the Christian character; and the fact that a line of conduct on the part of any brother is found to produce jealousy and discord in such a mind, is not, in our judgment, a proof that such conduct is unscriptural or impolitic.

Question 2d. This question is really two questions. To the first we must unequivocally answer, Yes. The second demands some amplification. In some views it would not, probably, be amiss to say that the way of holiness is difficult to walk in; that is, it has its peculiar difficulties in the form of trials, and burdens, and struggles, and crosses. But if the intent of the questioner be to inquire whether the way of holiness is more difficult to walk in than the way of justification, we must answer, that we think the greater difficulty lies on the other side, that is, it is far more difficult to live in a state of mere justification, and really retain the momentary witness of the Spirit of our sonship with God, than it is to live in the enjoyment of the momentary witness of perfect love. The following are some of the considerations which lead us to this opinion.

The *light* is not so clear while the soul is in a merely justified state. The apprehension is, therefore, feeble of the real nature of depravity, the deep devices of Satan, the fearful character of sin, the guiltiness and peril of the unsaved, the grandeur of redemption, the power of the gospel, and the claims of God; and it is not till the soul has gone up to the high places of faith, that it is able to discriminate clearly, and to command its proper horizon.

The remains of pride, unbelief, and various lusts, are yet in the soul of the believer, who is not entirely sanctified; and though grace has the conquest over them, yet they do, at times, struggle mightily to regain their lost dominion over the heart, and this struggle of the justified soul against inward corruption renders it exceedingly "difficult" to live a life of constant devotion to God, while the heart retains a portion of the old leaven of sin. If it be easier to conquer a foreign foe when there is no traitor in the camp at home, then it seems to us it must be easier to overcome the world and Satan when sin is destroyed out of the heart.

Christ is as a magnet to the soul of the believer, and the nearer we get to him, the more strongly are we attracted toward him. The difficulty and danger lie in attempting to follow him, afar off, as Peter did—and *fell*.

We have said "the way of holiness," of

perfect love, is a narrow way; and now we ask, is the way of justification a *broad way*?

Can a man live in *any state of grace*, without being consecrated to God, up to his light? Can he retain justifying grace, and live in the commission of any known sin? Well, then, if we must not give way to sin at all; if we must live innocently, in order to maintain our freedom from condemnation, we ask, whether is easier to do it with a pure, or with an impure heart? It is to be feared that some persons entertain views of a state of justification so low as to suppose that they can indulge in a variety of sinful tempers, and practices, and it is all well enough, only so that they do not profess holiness. They are trifling, or proud, or covetous, or petulant; they neglect the means of grace, the prayer-meeting, the class-meeting, the family altar, the closet; and when conscience upbraids them, they solace themselves by saying, "*I don't profess holiness.*" O! could we all feel how solemnly binding are the vows of God that are upon us, to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that we will not follow, or be led by them." Could we but feel the solemn obligations that are upon us, to live *all for God*—every one of us; that Christians must not, cannot sin, and still retain their position as justified believers; how much afraid we should be of our own depravity, how should we cry out after a clean heart, under the conviction that it is far more difficult to serve God acceptably without a clean heart, than with

A heart thy joys and griefs to feel;  
A heart that cannot faithless prove;  
A heart where Christ alone may dwell;  
All praise, all meekness, and all love.

One other consideration should be named here. It is, that from the period of a person's adoption into the family of God as a justified believer, on to the entire destruction of all carnal desires out of the heart, by sanctifying grace, the soul is in a transition state, not apparently intended by the Lord to be of any long continuance. During this period, if there be no backsliding—as there need be none—the graces of the Spirit all exist, and exhibit themselves in the heart with less or more of power: but the old Adam that was nailed to the cross at conversion, is not yet dead, and he struggles to get down from the cross. During the continuance of his life, that is, to drop the figure until all



the antagonisms of grace are expelled from the heart, many of the exercises, and emotions, and even expressions of the soul, are anomalous, and, to the subject himself, highly unsatisfactory. There is a struggle, a war within. The heart is not permanently at rest, the power of passion, though greatly broken, still agitates and jostles the soul. Now God intends to bring all this to a speedy end by his sanctifying power. What pious heart does not cry out, Amen! Even so, come Lord Jesus, and come quickly. Is it not strange that any question should ever be asked, implying a doubt, whether, on the whole, it were not better that this anomalous, transition state should continue to the close of life. Let us rather pray—

“Come O my Joshua, bring me in,  
Cast out thy foes, the inbred sin;  
The carnal mind remove.  
The purchase of thy death divide,  
And O, with all the sanctified,  
Give me a lot of love.”

But there is a difficulty in maintaining a perpetuated state of justification, without entire purity of heart, which many do not seem to apprehend. God's order is, that we shall go on unto perfection; that we shall cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness* in the fear of God. Accordingly, it happens in the case of all well instructed and faithful young Christians, that soon after their conversion they come to feel a prostrating sense of their need of purity. Now as the children of Israel were brought out of Egypt, *on purpose* to go into the promised land, so God begins the work of purifying the heart, on purpose to provide for its entire cleansing. Whenever, therefore, by walking in the light which we have, the conviction of our need of inward holiness dawns upon us; we have reached a momentous crisis in our religious history; the Kadish-Barnea of our pilgrimage. We must go into the land of rest from inbred sin, or we must disobey the order and will of God. How can we thus disobey, by refusing to enter in, and still retain our justified state? Alas, what numbers there are now in the churches, who resemble the unbelieving Israelites, who would not enter in, because of their unbelief; and who turned away to wander in the wilderness forty years. There are many persons in the various churches now, who are ready to treat with derision, the subject of inward purity, as a specific and distinct experience. What is the matter with these men? Why, they are the men, in

most cases, who have once felt deeply their need of perfect love. They have sought it earnestly, and with tears. But they came at length to see that some specific sacrifice must be made, in order to its attainment. They were not willing to make it, and gradually the struggle for heart-purity subsided. They resolved to live good Christians in general, and to take what their hearts told them would be the easier road to heaven. The light that was in them became darkness, and how great is that darkness. It is not the darkness of mere ignorance, but of deception and sin. It is the darkness that came upon the soul of Achan, and Nadab, and Annanias. The darkness of error, and guilt, and delusion; for the backslider, in heart, is filled with his own ways. Thus the history of many backsliders, both in the church and out of it, is in proof, not merely that it is exceedingly “*difficult*” to live in a state of justification without the blessing of purity, but that in many cases, it is *impossible*.

Question 3rd. Yes, if we fall equally low. The angels must be supposed to have sustained a greater loss than Adam. The man who possesses a thousand dollars, and loses all, is a greater loser, than he who has a hundred, and loses all. But it is a rare thing for a man to abandon himself to sin, who has experienced the blessing of perfect love.

Question 4th. We do not take the affirmative of these questions except to the third one, which does not appear to have any necessary connection with this.

The question, whether entire holiness is practicable for the masses in this life, seems to be about equivalent to the question whether the requisitions of God's law are not impracticably severe. It is our opinion that the humblest believer may, through grace, attain, and then retain the blessing of full salvation through the rich provisions of grace in Christ Jesus.

And now, what about the grace itself? Is it in our hearts. Are we each a whole burnt offering upon the altar of our God? Are we living it, and proclaiming it, and growing in it? If any of us have it not, are we groaning after it, looking for it, laboring to enter into it, and believing for it. We must have the blessing. Many among us hardly seem to think any thing about it. Many more are mere theorizers, and make the whole thing a matter of mere doctrinal discussion. O, when shall we see the church, the whole church of Christ on earth, in an agony of prayer for the great salvation.



## CHILDREN'S CORNER.

## SIMON, SON OF JONAS, LOVEST THOU ME?

WHEN the Savior turned and looked upon Peter, how that look must have thrilled through his heart! For at the same moment, he heard the cock crow, and he remembered those fearful words, "Verily, I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." It is not strange that he went out and wept bitterly. He must have felt, at that moment, that his sin was so great it could never be forgiven.

But, though Peter went out to weep in a secret place, the dear Savior was still with him. He saw that his disciple's heart was broken with sorrow, and he had freely forgiven him. Immediately after Jesus rose from the dead, he sent Peter a loving message by the lips of Mary, and now he knew that the dear Savior was still willing to number him among his disciples. He did not reproach Peter with his ingratitude, but the first time he sat down to dine with him, Jesus said, "Simon, son of Jonas, lovest thou me?" This question was repeated three times, and it grieved Peter that he had given his master so much reason to doubt his affection. He replied, "Lord, thou knowest all things, thou knowest that I love thee."

Many of the dear children, to whom Leila is writing, will find great comfort in the thought that Peter was forgiven. Ever after this, he could go to his Heavenly Father in prayer, with the sweet assurance, that for Christ's sake, he would be heard and accepted, as he would have been, if he had never denied his master. This is justification. If we have truly repented of our sins, and our hearts have been renewed by the Holy Spirit, God has adopted us into his family, and, for Jesus' sake, we are treated just as if we had never sinned. We are justified freely by his grace, and as God now numbers us among his dear children, we may not fear to approach him continually, with those sweet words upon our lips, Abba, Father! For, "as far as the east is from the west, so far hath he removed our transgressions from us."

But Peter was sanctified as well as justified. If you do not understand this, dear children, take your Bibles, and read the interesting letters addressed by this disciple to other Christians. See how earnestly he entreats them to be holy in all manner of conversation. "Because it is written, be ye holy, for I am holy." Be diligent, says Peter, to his fellow-disciples,

that ye may be found of him in peace, without spot and blameless."

Among the last sweet words that Jesus uttered before his death, was this prayer, "Sanctify them through thy truth." This prayer was offered for us, if we too are his disciples. May the dear lambs of the flock be sanctified, and made meet for the master's use, and prepared unto every good word and work, for without holiness, no one can see the Lord. Peter has long since gone home to heaven, may we too be prepared for that heavenly inheritance, which Christ has gone to prepare for all those who love him.

## EDITORS' DRAWER.

DECLINED ARTICLES. — "Heavenly Contemplation" contains some good Scripture references, but will hardly answer, as a whole. R. S. K.—More excellent in sentiment than in poetic merit. C. P.—Sincere, but hardly admissible. O. D.—Rather too common-place. G. N.—Try again. J. A.—Not quite. Some poetic talent, which practice will improve. "The Better Land."—A blessed theme, deserving to be sung with a little more *measure* and *glow*. "We're Going Home."—Some time in suspense. "Justifying Faith," by a Convert.—Is very good, but too lengthy, and withal better adapted to a religious journal of a more general character than the Guide. The same may be said of "A Call to the Ministry."—The MSS. of both can be returned if desired. "Cousin Ellen," and "Relying upon God," by A. K. M., would require too much alteration to fit them for the press. Hardly matured enough.

OUR NEW YORK ARRANGEMENT.—We promised, in our July issue, to announce in the present number the maturity of some plan for the establishment of a Depository in New York City. The plan then in mind contemplated an amount of personal supervision, which would have required if not an actual residence, such frequent visitations that it would have interfered seriously with operations at head-quarters. In the midst of our perplexity Providence has graciously interposed, and we trust a substitute is provided which will meet the necessities of the case. Mr. J. H. Merwin, a Christian brother, who comes well recommended to us, proposes to take an agency for our publications in New York, and devote his whole attention to their dissemination. He has taken an office a



No. 113 Nassau street, where he will constantly keep on hand a general assortment of our works. We bespeak for him the hearty co-operation of our New York friends. Many of those who are now inquiring "What can I do to advance the cause of holiness?" might accomplish an untold amount of good by associating their efforts with this beloved brother in disseminating a sanctified literature. Thousands of the Guide might be circulated in the cities of New York and Brooklyn, where we now have but hundreds. Rally around this effort, beloved, and give our brother all the encouragement which his newly assumed responsibilities seem to demand.

Besides the above arrangement for the City of New York, we have appointed the Rev. James E. N. Backus, Utica, N. Y., general agent for our works in Western New York.

AN INQUIRY REPLIED TO.—A correspondent inquires—

"After an individual has been freely justified before God, and has become convicted, for the blessing of entire sanctification, (which I believe is the case with all who are justified,) and after this becomes cool in his affections—when revived again, can it be termed a revival of justification or sanctification, providing the individual commit no actual sin?"

The blessing which a person enjoys is not to be determined so much by previous states of mind as it is by the characteristics of the experience itself. What is Christian perfection? Let us have clear views of the thing itself, and then we shall have no difficulty in determining whether we have it in possession. "By Christian perfection," says Fletcher, "we mean nothing but the cluster and maturity of the graces which compose the Christian character in the church militant. In other words, Christian perfection is a spiritual constellation made up of these gracious stars—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies, as well as for our earthly relations, and, above all, perfect love for our invisible God, through the explicit knowledge of our Mediator, Jesus Christ. And as this last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John, the phrase 'perfect love,' instead of the word 'perfection;' understanding by it the pure love of God, shed abroad in the heart of established

believers by the Holy Ghost, which is abundantly given them under the fulness of the Christian dispensation."

Here are tests by which we may arrive at just conclusions in regard to ourselves.

A RICH EXPERIENCE.—In a recent trip from home, one of our agents related to us some particulars of an experience given by a clergyman in one of Mrs. Palmer's meetings, at New York, which so interested us that we took the address, and immediately wrote, soliciting an account of it for the Guide. The reply, promising compliance with our request at no distant day, contains in itself an experience of rare character. We give it to our readers as an *introduction* to something yet to follow.

W— W—, June 22, 1858.

REV. HENRY V. DEGEN,

MY DEAR BROTHER,—Your fraternal epistle has been before me some time for an answer, but various influences have combined hitherto to prevent. Your solicitation in the meantime, has been pondered and prayed over. When sister C. herself (in whom I was much interested as a true disciple,) spoke to me, of giving a public record of God's great bounties to my soul, I left it with him to direct. You have opened the way, and I recognize it as an effectual door. As with our requests before God, while we have the petitions we desire, yet must wait his time for their bestowment, so in this case, which is neither mine nor yours, but His, we must wait till he points out the *time*. Just at present I am too much occupied with pastoral duties to give you a full and satisfactory account of my heart's inner beatings in the *new life*. Besides, connected therewith are so many wonderful, and seemingly *miraculous* results, incredible even to many mature Christians, that I must take time and thought, and more especially *prayer*, to cull out, and present such fragrant blossomings of grace, as shall be readily inbreathed by each believing soul. The perfume of others, richer and fuller, I fear, as I have already found to be the case, would be too full and strong to be received without overcoming. Have you not thus been overfilled with odors in a garden of orange blooms, under the burning sky or the heated window? Praised be God! he has filled me with sweets! But, doubtless, I am not any more blessed and bedewed than many other souls. Many saints there are, to whom my goodness doth not extend. In a few weeks I shall take my annual vacation. Instead of spending it as hitherto in distracting travel, and the pursuit of outward pleasure, I shall do so in remaining quiet amid the mountains of the Hudson, in the rural home of a beloved brother in the ministry. There I shall recall and record in full, the past but unforgotten mercies of my dear God, and from the completed scroll, shall send to you such leaves as may be good for the healing of souls. Perhaps not till autumn will you



receive the epistle, but you may depend upon its reception at some time within the year. I wish, sometimes, I could sit down with some true priest of souls, who has passed within the veil, and seen with myself, the true Shekinah, and whose faith more full and perfect than my own, enlightening a philosophic and analytic intellect, might discern the truly spiritual in my experience, and separate it from the merely phenomenal. But, perhaps I do not need this. Already have I learned that man can teach me but little satisfactory. Problems which I had longed to carry to others, God has graciously solved for me; and all the *wisdom I need*, he will doubtless bestow. I am but a child as yet, little more than newly born; just learning, perhaps, to taste something of God's true meat, "to eat the flesh, and drink the blood of the Son of God." I have found clean white pebbles, and shells of rainbow hue by the ocean's brim; the surge, with its hoary crests, washes my feet; I long to fathom the depths, and traverse the lengths of this great LIFE OF LOVE. God is building the ship to bear me over it; he is casting the strong bell in which I shall dive down, far, far, in his deep Spirit. Brother, I thank you for that sweet, simple benediction of yours, "God bless you more and more." Praise his NAME. He *does* bless me more and more, *all the while*. The manna each day, falls from the cloud that leads onward; a double portion, too, for the Sabbaths. The pillared fire shines in the night, and is reflected from the streams of the Rock, Christ Jesus, following evermore. O God! what a life of glory! I see it now by faith, and it grows more bright every day. I would that my lip and pen might make known his fullness. But nothing on earth can do this. Night and day without ceasing, could I speak of my Lord's goodness. Volumes upon volumes could I write concerning his great salvation. Send me the "*Guide to Holiness*." I would rather you should send *Holiness itself*, however, than the Guide. But this God only can do, and this he will do. May grace, mercy, and peace, be multiplied unto you, and the elect of God.

Truly yours in Christian love,

C. H. A. B.

A CONTRAST.—A correspondent writing on business for the Guide, observes:

"I am surprised that so few appreciate its contents. One popular minister of the M. E. Church, not far from here, objected to it because it is not a church magazine. The same minister preached on a circuit two years and not one conversion. At the close of the time not a prayer-meeting in the church, as might be expected."

The above writer does not intend, of course, to charge these sad results to the objection had to our humble sheet, but communicates the above facts to show the spirit of the men who oppose the circulation of such literature. We could not help, on reading it, to contrast the

course of this brother with that of one of our beloved bishops, who not only cheerfully acts in its behalf, when opportunity offers, but who, in connection with his estimable lady, pays for several copies of our magazine out of their own private resources, for gratuitous circulation.

A FORTHCOMING VOLUME.—We have now in press, and we trust will have ready for sale by the first of September, a new work from the pen of Mrs. Phoebe Palmer. Clergymen of different denominations have urged its publication, and Sister Palmer's friends, who have seen the MSS., are sanguine of its commanding a greater sale than any of her works.—To use their own language, "Sister Palmer has outdone herself in this book." It is to be entitled "The Promise of the Father."

#### BOOK NOTICES.

We have received a copy of A MISSIONARY SERMON, preached before the Troy Annual Conference, at Middlebury, Vt., May 21, 1858. By Rev. G. C. WELLS.

An able and forcible production, full of unction, and abounding with illustrative incidents. The conclusion to which the author arrives is one that sooner or later *must* force itself on the Christian church. It is this, that "the missionary enterprise is dependent for success upon the piety of the church, and in proportion to the devotion of the membership to the one work of serving God and saving souls, he will give honor and prosperity." In other words, "that *piety and power, purity and efficiency, holiness and triumph* go hand in hand." May God speed the time when this glorious truth shall flash on the whole church.

FIFTH ANNUAL REPORT of the Board of Missions of the United Brethren in Christ. Presented at Lebanon, Pa., May 20, 1858.

This Report presents a very encouraging exhibit of the missionary operations of an excellent and growing branch of the Church of Christ. Its labors, though mostly in the home field, embrace a few foreign stations. From an abstract of the Treasurer's Report, we learn that the expenditures for the past year, were \$11,665.66; receipts for the year \$9,163.45.

The disproportion between these two items, was occasioned probably by the late financial pressure. A brighter day, we trust, is before us.



# THE BETTER PORTION.

REV. W. MC DONALD.

With Spirit.

1. { Rise, my soul, and stretch thy wings ; Thy bet - ter por - tion trace ; }  
 { Rise from tran - si - to - ry things, Tow'rd heav'n, thy native place ; }

2. { Riv - ers to the o - cean run, Nor stay in all their course ; }  
 { Fire, as - cend - ing, seeks the sun ; Both speed them to their source ; }

3. { Cease, ye pilgrims, cease to mourn ; Press onward to the prize ; }  
 { Soon our Saviour will re - turn Tri - umph - ant in the skies ; }

Sun, and moon, and stars de - cay ; Time will soon this earth re - move ;

So a soul that's born of God, Pants to view his glorious face ;

There we'll join the heavenly train, Welcomed to par - take the bliss ;

Rise, my soul, and haste a - way, To seats prepared a - bove.

Upward tends to his a - bode, To rest in his embrace.

Fly from sor - row, care and pain, To realms of end - less peace.



## The Bread of God.

BY A STUDENT.

"FOR the bread of God is he which cometh down from heaven, and giveth life unto the world."—JOHN vi. 33.

GOD gives us many other things besides his bread. Some things he gives us as stimulants and excitants, it may be, to the mental and spiritual digestion, for we are in a comparatively torpid state. Other things he gives us as matters of distension, having some nourishment in them for the soul; but yet not sufficient to sustain a vigorous and healthy being. And what degree of pure nutrition is found in these articles can always be resolved into the elements of which the true bread is constituted. My soul is hungering for the bread of God. My spirit is importunate in its petitions for nourishment. I look to the heavens and the earth. I look to angel and spirit; but what I receive is only a little refreshing for the moment. I realize no new strength given to the foundation of my being; and I find myself suffering from hunger as before. I then look to Jesus Christ; I extend my hand for the *bread of God*; I must have this bread; nothing else suffices me. Spirit communications do not suffice me—could they be ever so near demonstration. Music does not suffice me, though it seems to be the harmony heard among the angels. The developments of the laws of nature, though they may so engross and delight me, that I think their unravelling a suitable employment for heaven; these cannot give the nourishment that my soul calls for. O Jesus Christ, the Son of God, Divinity combined with humanity! This is the bread of God. This satisfies my soul. He is that bread, fed to the soul by the Holy Spirit. We sometimes think that we take the bread of life by the hand of faith, and feed it to our own souls. But we do not know how to feed ourselves. Faith only removes the obstructions, so that the Holy Spirit can come consistently with his nature and ours. He takes the holding

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forth of the hand of faith as the sign of our receptive state. I can remember when I have tried to feed myself with the bread which God has offered to the world. I struggled much to do it; but had to cease from it at last, and acknowledge that I could not do it; that it must be fed to me by One wiser than I; and that I believed the divine agent was ready and waiting to do it for me. As soon as the eye of Omniscience saw this confidence in the soul, he said all things are ready now; the conditions are met which are necessary for the process of absorption and assimilation; the bread may now be given. How sweet to the taste and nourishing to the life was it then! and given so freely, and in a presence so pleasant. Let me never go pining with lack of any kind of nourishment, since the bread of God has all elements in it suited to the invigoration of the spirit.

God feeds the soul in its receptive state as he feeds the "lilies of the field," and as he will feed our "spiritual bodies," perhaps. The elements adapted to the wants of each organ are supplied by an unseen hand so charmingly, that we cry out with delight at seeing the life of a lily sustained by means so intangible and a process so delicate. And greater still is our delight when our immortal nature is conscious of being fed and nourished. We know it is done in a manner so exquisitely adapted to the intangible nature of our essential life, that we can only wonder and adore at the process which we do not understand—at the mode in which the spiritual aliment is applied to the spirit; the bread of God fed to the created soul. No eye has seen the process, and yet it is going on in the case of thousands all the while. God is continually communicating himself to human souls—to those that have rid themselves, by his help, of their repulsive qualities; and they are in his presence, though they are still upon earth. We are fed by the bread of God if we remain long enough in his presence to receive the nutriment adapted to us. But we cannot come into his



presence without confidence in him. He will not permit it. And, in order to come very near to him, we must have perfect confidence in him. This would be so in the case of a human friend. It would be so in an external sense. And what would be so arbitrarily among human beings, would be so philosophically between the divine and human existence. If we would live in the Divine presence very fully we must have very full confidence in the Divine love. We must have faith without wavering. Should dispensations from him, or with his permission, be ever so dark, there still must be no fear, no lack of trust.

"Bread of Heaven feed me till I pine no more." Let me not dwell in the outskirts of thy presence. Bring me into the circle of thine element, where no want is ever felt.

May I behold the lilies of the field living with thee in their nature; and so may I live with thee in my nature.

July, 1858.

### The Sculpture of Habit.

DID you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once. It is painfully and laboriously wrought. A thousand blows rough-cast it. Ten thousand chisel points polish and perfect it, put in the fine touches, and bring out the features and expression. It is a work of time; but at last the full likeness comes out, and stands fixed forever and unchanging in the solid marble. Well, so does a man under the leadings of the Spirit, or the teachings of Satan, carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought, and will, and deed, shape the features and expression of the soul; habits of love, purity and truth—habits of falsehood, malice and uncleanness, silently mould and fashion it, till at length it wears the likeness of God, or the image and superscription of the Evil One.—[Plain Parochial Sermons.

### A Holy Heart Desirable and Attainable.

BY REV. A. A. PHELPS.

WE should earnestly desire "a heart from sin set free," if for no other reason than the fact that God has expressly commanded us to seek this very thing. How prominent the requirement stands out on the pages of God's revelation for the church to be holy, set apart, redeemed from sin, emptied of the world, and filled with light and love. And who can doubt the reasonableness of such a requirement? If it is reasonable it is certainly desirable to obey it, that we may be found in harmony with the Lord of all. And yet how many are accustomed to treat the long catalogue of scriptural injunctions bearing on this point as though it were an idle tale, made up of meaningless terms, and entirely destitute of divine authority and binding force. It must be granted, however, by all believers in the Bible as the Word of God, that those numerous passages so often adduced to establish the doctrine of entire holiness *must mean something*. We must not charge God with holding up false lights, or employing such passages merely to fill up room and increase the dimensions of his Book! But how else can the opposers of Christian perfection interpret those Scriptures with any show of consistency?

If God has thus commanded us to be holy, it is most desirable to be so from a consideration of personal safety. *It is a very hazardous thing to disobey God*. How strange and fearful appears the indifference of thousands that heartily subscribe to the doctrine of purity! They verbally acknowledge their moral deficiency, feel their inward lack of purity and power, and frankly own the right of Christ to all they have and are; and yet, in the very face of this acknowledgment, they act as though it were a matter entirely optional with themselves whether they linger forever in spirit-



ual dwarfishness around the shore or launch away upon the boundless ocean of perfect love. *They know they ought to be holy now*; but without putting forth one earnest effort for its attainment they pass on, year after year, in imagined security, assuming to be Christians, and dreaming of heaven at last. But how *can* they habitually refuse to discharge a plainly revealed *duty*,—how *can* they deliberately decline a most exalted *privilege*, and be approved of God? “To him that knoweth to do good, and doeth it not, *to him it is sin* ;” and “whosoever committeth sin is of the devil.”

Holiness is desirable for the power of *usefulness* it imparts. How many are really anxious to be useful who have never learned the truest secret of success. They often work to amazing disadvantage in carrying out their benevolent designs. They find trouble in their experience and embarrassment in their course. Their own hearts present a scene of conflict demanding a large share of their attention and energies to keep the inward foes in subjection. Those foes ought to be vanquished and expelled, that the Christian warrior might devote all his powers to a positive engagement against the enemies of the cross from without. It seems too bad that our forces should be thus divided between *two* opposing armies when *one* of them might be overcome at our will! O, it is *desirable* to have our inward corruptions destroyed, and our hearts so filled with God as to gush with streams of melting compassion, burn with a quenchless flame of love, and glow with a light that makes it all *day within* and tends to scatter the night without! There is an unearthly *power* connected with such an inward experience which must be felt. A heart thus refined and filled will impel its possessor onward to deeds of noble daring. A dauntless courage is inspired and an undying zeal awakened. A man thus becomes a moral *hero*; and he burns his way through every circle in which he moves.

But purity of heart is desirable *for its own sake*. It is the full restoration of God's image to man; and why should any revolt at the idea of having that blessed image daguerreotyped on the soul? It is a closer union with the Fountain of Life, and the highest style of earthly bliss. It is the removal of a dire enemy that has been lurking within, usurping the rights of Christ, poisoning and dividing our affections, and piercing us through with many sorrows. It is certainly desirable to exchange our dim twilight for the radiance of the sun; and to let our little rivulet of peace swell to the dimensions of a deep, and broad, and ever-flowing *river*. It is *desirable* to have a love that casts out all tormenting fear, that makes us free indeed, and plants within us a well of living water “springing up into everlasting life.” It is *desirable* to have all the mind that was in Christ, to be clothed in raiment bleached white in the Redeemer's blood, to live in sight of the city above, and to know something of the *nature* of that purity that will constitute the chief element in the heaven of the blood-washed millions at last! O *yes, yes, my inmost soul* responds to the sentiment. There is such light, such love, such plainness, such simplicity, such life, such power, such sweetness, such *glory* wrapped up in the experience of a *holy heart*, as to make it desirable beyond all power of description.

But the best of all is, this blessed doctrine, so beautiful in theory, may become a *glorious realization*! It is found to be a plain practicability. It is brought within the reach of men in mortal flesh, and urged upon the acceptance of all. In its adaptation to all classes it is like the Bible itself; and it is as true of the one as the other, that—“Here an elephant may swim, and here a lamb may wade.” We will not now stop to present a long array of proof texts to show that a holy heart is attainable on earth. These have often been exhibited, and will often continue to be. We are glad, however, that we may refer to the



thousands of shining witnesses whom God has raised up over all the land to testify of the power of Jesus' blood to cleanse and keep them clean. May the army of living witnesses increase, until all that name the name of Christ shall depart from iniquity; and all that expect to dwell forever in the *heaven* of the gospel, will seek and enjoy the *holiness* of the gospel.

Lima, N. Y. Aug. 3, 1858.

### "Am I a Soldier of the Cross?"

BY REV. M. L. TUNNELL.

THIS sentiment, though often sung *thoughtlessly*, is one of serious moment. With prayerful solicitude we should propound to ourselves the question: Are we, indeed, soldiers of the cross? But what is implied in being a soldier of the cross? Dr. Watts doubtless meant it as the equivalent to asking: Am I a true disciple of Jesus Christ? Now, a disciple is one who learns of another—one who is willing to be taught. Christ said, "Take my yoke upon you and *learn of me*." Also: "If any man will be my disciple, let him deny himself, *and take up his cross* and follow me:"

We see that self-denial is antecedent to taking up the cross. May we not suggest, that one great reason why many find the cross *so crossing and irksome*, is the fact that they have never fully prepared the way;—*self* stands out so prominent that the cross illy fits them. To be a soldier of the cross one must not only deny himself of what is expressly *forbidden*, he must also *do* what is expressly *enjoined*. He must be a positive Christian, an earnest worker, a real *fighter* in the army of God.

There is no half-way ground for Christians to occupy as "soldiers of the cross." They are either an advantage or a disadvantage to the cause of Christ. We serve as a "sign board" by the wayside to the bewildered traveller; we point either to the right or to the wrong road. In our various relations we prove a help or a hindrance to

the poor sinner wandering a "prodigal" away from God.

Our crosses may be heavy, but we must bear them for the great Redeemer's sake. He bore the cruel Roman cross for us, and shall we count it too much to bear the Christian cross for him? O, *no*! We can *afford* to endure reproaches, bear burdens, and count it all joy that we are permitted to suffer a little for him who suffered so much for us.

Moscow, Texas, March, 1858.

### Mount Pisgah.

QUIET, before the Lord I stand,  
As on a high and mountain land.  
How calm is all the region here!  
The Lord himself is drawing near.  
I sit and view the land afar,  
The land where many pilgrims are,  
Who cannot climb the steep, so high,  
The far-off land, that they espy.  
I see them toiling there below,  
And yet the way they do not know;  
The path so narrow is, and steep,  
They sit, and lull themselves to sleep.

But the sunlight is shining there,  
And many angels will have care  
To take and help them, one by one,  
As up the mountain steep they come;  
But still, the veil is on the eye,  
The goodly land they but espy,  
Afar off — upward in the sky.

But no! the goodly land is here,  
The pearly gates, *within*, appear.  
The crystal waters thither flow,  
To make the flowers celestial grow.

On Pisgah's top did Moses stand,  
And pointed to the far-off land,  
Because the soul, by sin, was driven  
So far from the delights of heaven.

ADAM AND CHRIST.—"Adam fell in Paradise and made it a wilderness; Jesus conquered in the wilderness and made it a paradise, where the beasts lost their wildness and angels took up their abode."—

[OLSHAUSEN.]



## Smoking among Christian Professors.

BY W. H. J.

I ONCE learned to smoke, and like many others soon contracted the habit. I used to relish what is commonly called the "soothing influence," and sat up late at night in the enjoyment of my cigar. At bed-time there was no prayer; my sleep was broken, unpleasant, *unnatural*, and consequently unhealthy; unpleasant dreams filled my mind; and I would rise early with a disordered stomach, and in an uncalled for excitement.

I became converted, but still held on to my smoking. Some time since, while sitting in the bed-room, I felt I was called upon, then and there, to stand for God, deliver myself up to him and break this link which bound me to Satan's kingdom. The struggle was long, but I was determined in the strength which God supplied I would be separate. I paid my vow and received the seal from Jehovah. It has been broken once, but renewed *never again* to be broken. I may here mention I had several smokers around me who were rather dubious as to my holding out; but I have no fears, knowing that he to whom I have committed myself is well able to keep me against that day. Whereas I once delighted in the practice, few other things appear to me now so absurd, ridiculous, sinful and inconsistent with our divine *calling*. Many continue in this sin because they like it, many because they don't think it to be a sin, and won't take the trouble to find out whether it is so or not, and many others because they are very unwilling to engage heartily in God's work and push themselves up to the standard of Gospel holiness. Wonderful it seems to me that a man, having a Bible in which he is expressly told to "be separate and come out from the world, to touch not the unclean," to "do always those things which please Him," to "walk after the Spirit of life," in doing which there shall be, (otherwise there

is,) no condemnation; to live for God; to present his body a living sacrifice, "holy and acceptable" unto God; to "redeem the time;" to "have on the wedding garment waiting for the coming of the Lord;" to "reckon himself dead indeed unto sin," and alive "unto God," should ever think of wasting his time in doing that which is worse than useless,—a positive injury.

Professing Christians say, "It is not a sin." Well, I wish all my brethren who smoke would give it up when scriptural authority and reason present their appeals to their mind. God help them all to do their duty! I think I have already quoted sufficient to convince persons generally of the inutility of such a practice; but more may be needed for those who say they do not believe it to be a sin—if they did they would give it up.

Our first point is St. Paul's great idea, "Keep under the body;" of course we include here the passions, lusts, carnal affections, anything contrary to the principle of faith or the law of love, anything that would in any way supplant the stay of the Divine Being. Now how can a man be said to keep under the body when at his leisure he must partake of that which to a considerable degree clogs the brain with a *breathed* smoke; besides, not only are the moments used in smoking lost, but those immediately and for some time after succeeding are in a great measure made void of interest. To sit down in one's room, then, and deliberately pamper the affections of the flesh by smoking, when we might be doing much good elsewhere, and by so doing disobey God's command through St. Paul—"Keep under the body," is, we believe, a *positive sin*.

The man thus abusing himself cannot bow before his Maker and say, "Lord blest me in all I have done this day," with any prospect of securing the petition asked for, because he has been self-willed; and St. Paul to Titus, first chapter, says, "Bishops must not be self-willed, nor soon angry, etc., etc., etc.;" and if bishops, why



not members, for they are members one with the other of Christ, and if part must be clean for God to use, surely the whole must be so, too. St. Paul to Thess. says, "abstain from all appearance of evil," and we know the general accompaniments of smoking are anything but good. When the great Babylon shall fall at the last great day, it will then be no doubt told to an assembled universe that smoking was a low, wicked practice, and that a far greater number than we can now conceive were lost forever through this habit; it is just one of Satan's many devices to keep the hungry soul from feeding on God's love and perfection in the highest state of gospel purity.

Oh, my brethren, live for God, trust in God, look to God, be subject to God, and withal, "walk in wisdom toward them that are without redeeming the time," knowing "that for every word and work we shall be called into judgment."

### The Guiding Hand.

"Cast thy burden upon the Lord."—PSALM LV. 22.

Is this the way, my Father? 'Tis, my child;  
Thou must pass thro' this tangled, dreary wild,  
If thou wouldst reach the city undefiled,—  
Thy peaceful home above.

But enemies are round! Yes, child, I know  
That where thou least expectest thou'lt find a  
foe;  
But victor thou shalt prove o'er all below,—  
Only seek strength above.

My Father, it is dark! Child, take my hand,  
Cling close to me, I'll lead thee through the  
land,  
Trust my all-seeing care; so shalt thou stand  
'Midst glory bright above.

My footsteps seem to slide! Child, only raise  
Thine eye to me, then, in these slippery ways  
I will hold up thy goings; thou shalt praise  
Me for each step above.

Oh, Father, I am weary! Child, lean thy head  
Upon my breast. It was my love that spread  
Thy rugged path; hope on till I have said:  
"Rest, rest for aye above."

### The Blood of Jesus Cleanseth.

BY CARRIE THRASHER.

WHEN glows my heart with pure desire,  
When burns within the sacred fire,  
This song shall then my soul inspire:  
The blood of Jesus cleanseth.

When skies above are bright and clear,  
And Jesus to my soul is near,  
This song will then my spirit cheer:  
The blood of Jesus cleanseth.

When sorrow hovers o'er my way,  
And turns to darkness all my day,  
This thought will then my spirit stay:  
The blood of Jesus cleanseth.

And when the shadowy vale I tread,  
With Jesus' love around me shed,  
I'll shout through Christ, my living head:  
The blood of Jesus cleanseth.

And when with thee I rise to dwell,  
With joy's redeeming love to tell,  
This note above the rest shall swell.  
The blood of Jesus cleanseth.

Taunton, May 14, 1858.

RELIGIOUS TALKERS.—"It is not enough to speak about the things of God, and to inquire about them, but we must do so with an agreeable concern. If we speak of eternal life, and the way to it, in a careless manner, merely as a matter of discourse, especially as a matter of dispute, we do but take the name of God in vain."—[Matthew Henry.

GRACE FOR OUR DAY.—"Unto whatever conflict or labor God calls his people he always gives the necessary preparation thereunto. There are angels for Hagar in the wilderness; quails for Elijah pursued by his enemies; springs of water in the desert where, when God pleases, the rain shall fill the pools to give drink to his beloved ones. So Christian went and drank of the precious spring at the foot of the hill Difficulty."—

[CHEEVER.

ENVY.—"In the adversity of our best friends we always find something that does not displease us."—[ROCHEFOUCAULT.



## I 'll Try.

BY Y. J.

WHILE many wilfully presume on the mercy of God, there are others who would seek the Divine favor, but are restrained by fear lest he will not accept them.

It was so with Eliza, the eldest daughter of a class-leader upon B. mission. While visiting the family at one time, not knowing why religion was delayed by her, we endeavored to induce her to decide at once to serve God. She was naturally thoughtful, and rather reserved; and as she possessed a very clear and intelligent mind, and mild disposition, there seemed nothing wanting but religion to make her happy and useful.

On the day in question we met in the garden, where we could without difficulty discover by her looks that the mind was disturbed. We directed our conversation at once upon the subject of religion; and as we endeavored to describe the train of mercy that had followed her, and the forbearance displayed in her preservation, she manifested deep emotion. She seemed to endorse every sentiment, as we tried to portray the ingratitude displayed by withholding her heart so long from the Savior. Yet she seemed afraid to venture a look towards her offended God. We were about to retire, when, unwilling that the convictions of her soul should pass away without producing their legitimate effect, we inquired whether, as her duty seemed plain, she would not at once begin to serve God, and give him her entire heart. This request was followed by a solemn silence. *It was a moment of suspense.* If ever the workings of the Holy Spirit were felt, and their effect seen, it was then. After a moment or two had been spent in deep thought, and after a severe conflict had been waged between her feelings and faith, she with a trembling voice, yet with a firmness that intimated that the decision was final, said, "I'll try!" *She did try,* and

from that time there was a tone in her manner and actions that indicated a change within. It was a change noticed by all around her. It was not, however, until sometime afterward that she publicly testified that God had accepted her. On leaving that part of the country, Eliza said that she had long wanted an opportunity to tell us that, upon the very day to which allusion has been made, she was about to give up the idea of ever seeking salvation; and, with a deep sense of gratitude, thanked us for our interference.

*Oh, could we collect all these despairing ones, and lead them to the fountain, even to "try," to venture a look towards Calvary!*  
Woodstock, C. W.

## A Glimpse of Calvary.

BY A. C. B. L.

IN "Pencillings by the Way" the attention is called to the sufferings of the blessed Savior. His physical sufferings are chiefly set forth, though the mental sorrows he experienced are somewhat brought to view in the treachery of one of his own chosen band, and in the taunts and mockery of those into whose hands he was delivered.

But would all *this* suffering, dreadful as it was, have been an atonement sufficient to open the door of salvation to wrath-deserving man? God laid upon him "the iniquities of us all." "The *spirit* of a man sustaineth his infirmity; but a *wounded spirit* who can bear?" "He was *wounded* for our transgressions, he was *bruised* for our iniquities;" not simply in his *flesh*, for he said, "My SOUL is *exceeding sorrowful even unto death.*" Let the mind dwell on this expression till it catches a faint glimpse of the idea of that unutterable anguish which forced it from his lips. Hear his agonizing cry, thrice repeated, "O, my Father, if this cup may not pass from me except I drink it, *thy will* be done." And there appeared an angel unto him from heaven, strengthening him. "And being in an agony he prayed more earnestly; and his sweat was



as it were great drops of blood falling down to the ground." Then again, dwell on the idea of the intensity of that agony which caused the exclamation, "My God, my God, why hast thou forsaken me?" Truly he gave his *soul* an offering for sin. The heart—the *physical* heart literally burst from the intensity of soul-suffering, producing more speedy death than the process of crucifixion alone, as is known from the fact that when his side was pierced "there came out blood and water," which could not have been the case, anatomists say, under any other circumstance.

Surely we "have been bought with a price;" and oh, *what* a price! the blood of the glorious Son of God!

"Where roll my thoughts  
To rest from *wonders*, other wonders rise,  
And strike where'er they roll; my soul is caught,  
Heaven's sovereign blessings clustering from  
the Cross

Rush on her in a throng, and close her round  
The prisoner of *amaze*! In his blessed life  
I see the *path*, and in his *death* the *price*,  
And in his great *ascent* the *proof* supreme  
Of immortality"

Let us linger amid these scenes of Calvary till we *so fully realize* the nature and evil of sin that we shall utterly loathe it in ourselves and others; and till we so fully "comprehend the length and breadth, the height and depth" of *redemption*, that we shall evermore "reckon ourselves *dead* *indeed* unto *sin*, but *alive* unto *God* through Jesus Christ our Lord."

HUMILITY.—"It is only in the lowest depths of repentance and self-knowledge, producing a compassionate love to all our fellow men, that the soul can receive the powers of the divine life and rise again to the highest exaltation. In the life of our Redeemer, who from love became like unto sinful man, this way, which alone leads to peace, is exemplified."—[OLSHAUSEN.]

RELIGION OF PRINCIPLE.—"The religion of principle is the only one that is certainly genuine."—[BARNES.]

## To Ministers of all Denominations.

BY REV. W. B. OWEN.

DEAR BRETHREN:—As ambassadors for Christ, great is our responsibility at all times; but in times like the present that responsibility is much increased. During the past six months of this year, probably more than four hundred thousand precious souls have been converted from the error of their way. These lambs of our Savior, though much scattered throughout the land, must be fed; and it is our special duty as the peculiar lovers of Jesus to administer to their wants spiritually. We must visit the hovels of the poor and tell them of the poor man's friend, Jesus of Nazareth; we must supply them with God's word if they have it not, and with suitable religious literature; as we are much influenced by what we read. May the question propounded to Peter, and the exhortation given him by Jesus, our Savior and Master also, sound in our ears and burn in our hearts, until the love of Christ shall constrain us to go out into the hedges and highways with food for his lambs, and strong meat for his sheep. "Simon, son of Jonas, *lovest thou me*? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, *Feed my lambs*."

Permit me, dear brethren, to suggest to you the propriety and great importance of forming young men's prayer meetings whenever half a dozen can be persuaded to engage in it; much good would be accomplished in this way. Many of our young men, who would never be anything but dwarfs in religious exercises, will by this means become mighty men of valor, and strong in the faith of the gospel and abundant in good works. Then will you not do something to establish young men's prayer meetings in your pastoral charge? May the Lord help you so to do. May the cry of our hearts be, "Lord, what wilt thou have me to do?" and may the answer be, *Feed my sheep, feed my lambs*.

Cockrum, Miss.



## Rest from Conflict.

BY MRS. E. R. WELLS.

"I DO not know but I am backsliding. I seem to have nothing to do, and no especial burden for souls. I am not conscious of grieving the Spirit, and yet I am powerless, and my efforts and prayers comparatively aimless."

Thus spake a devoted sister to her pastor, after a season of special manifestation of the Spirit and abundant labor on the part of Zion. This sister had months before given all to God. The scene of her soul's crucifixion will be always vivid in the memory of those who were present, for the felt presence of God rested on all. And since that hour there had been a constant advance, and her power to do good had been gradually augmenting. In this extra season she had been a co-worker with God, and marked favor was given in blessing her labors and increasing her spiritual vision and strength. But now came a trial of her faith. In conflict and amid toil she had proven that "the weapons of her warfare were not carnal, but mighty through God to the pulling down of strongholds;" and, alike in the heat of battle and when flushed with victory, she had been a "good soldier." But now in time of peace, Satan assailed her powerfully; and when the suggestion was made, "that there was always times of comparative quiet and rest in our warfare," she could not see "why it should be so, since so many were unsaved—there was so much yet to be done."

This conversation has suggested a few thoughts which may be appropriate at this time, and possibly help the faith of some, who the past winter have been nerved for labor, and whose entire being has been intensified and concentrated upon the advance of Christ's kingdom in the hearts of believers and the conversion of souls.

The Savior at one time sent his disciples abroad to announce the approach of the kingdom of heaven in all the cities and

villages where he purposed himself to visit. He conferred upon them power to work miracles, in attestation of their authority, and of the divine character of Him by whom they were sent. He gave them rules of conduct, and told them to tell all the good news of the coming dispensation. After accomplishing this, their first missionary tour, "the apostles gathered themselves unto Jesus and told him all things, both what they had done and what they had taught." They told him of their successes and their failures, and ended all by saying that "even the devils were subject to them through his name." There is something peculiarly lovely in the filial confidence which these simple hearted men reposed in their master. The toilsomeness of their journey was all forgotten as each one received the smile of approbation from him they loved most of all. Flushed with triumph, and yet conscious of some defeat, the Savior saw they had need of instruction and counsel. He perceived they were worn out with their labors, and had need of repose. Surrounded by the multitude already collecting, for "there were so many coming and going, and they had no leisure even so much as to eat," he said unto them, "come ye yourselves apart into a desert place and rest awhile."

The religion of Christ is ever merciful, and consistent in its benevolence. It requires of us all labor and self-sacrifice, but it affixes to these a limit. It never commands us to ruin our health and enfeeble our minds by unnatural exhaustion. The labors of to-day are not to infringe upon our ability to-morrow. There are times when everything seems pending upon a vigorous, determined effort, and at such crisis we are to "spend and be spent for Christ." But invariably following such contests comes relaxation, moral recreation as a *duty*, and in the direct order of God. The soul is consciously released, and no object presents itself for effort. In the case of the disciples the multitudes thronged upon them, bringing their i mpotent and



those who needed help; and yet the Savior commanded them to withdraw themselves from them, to go apart into the desert and rest awhile; He "remembered their frame—that they were dust." Their labors for weeks had been severe. They had travelled on foot under a tropical sun, reasoning with unbelievers, instructing the ignorant, comforting the cast down, working at all hours of day and night cures on those who were diseased. Their bodies, no less than their spirits, needed rest. The harvest at that hour was truly great and the laborers few; the multitudes were waiting for their blessing; but the compassionate Savior did not urge them to additional labor, nor tell them because there was so much to be done they must never cease doing. No: he tells them to turn aside for they need to rest awhile.

The Savior is crucified—he has risen from the dead, and ascended to his father. The disciples remember his words, "Tarry ye in Jerusalem until ye be endued with power from on high," and the promise, "ye shall be baptized with the Holy Ghost not many days hence." In an upper room they are assembled, waiting the gift of power. And why *wait*? Is not the world perishing for lack of knowledge? But day after day passes and no baptism, no release. Do not their hearts pant to proclaim a risen Jesus? Why *wait*? Has he forgotten his promise? Will the Holy Ghost be given? What a trial for impetuous Peter; does not Thomas begin to doubt? Nay! Nay! Still they tarry with much prayer and supplication, when lo! the fire descends and "sits upon each of them, and they are all filled with the Holy Ghost."

*They had need of a baptism for their work.* True, they had for three years hung upon the lips of Jesus, catching words of wisdom; they had seen his mighty works, and had themselves cast out devils, and healed all manner of diseases; they had witnessed his crucifixion and ascension; but they were not qualified for their work, they had need of the baptism of power.

May we not learn two lessons from these instances? That God does not require more than we have physical ability to perform; and, although we may know much of God, and have had great success in our labors for others, yet we have need to "tarry in Jerusalem" at times for a fresh baptism—to prepare for future conflict and future victory.

St. Albans, Vt.

### Holiness—Its Effects.

To enjoy fully the great blessing of entire sanctification, our property must all be consecrated to God. In fact we have none, for "the earth is the Lord's, and the fullness thereof." O here is a truth which, if professors of religion did but realize, would turn this sin-stricken world into a perfect paradise. No one would pine in wretchedness for want of the necessities of life; no object, having for its aim the glory of God and the welfare of man, would languish for lack of means to accomplish it. On this subject, far too little is thought, and said, and done. Perhaps the most prevalent and ruinous sin of the Christian world is covetousness. The scripture definition of this term is idolatry. No one who is guilty of it can enter heaven. If we rightly consider the evils, the sins growing out of the spirit of covetousness, we shall call them legion. May we not infer that it was the sin of covetousness which plunged Dives into the lake of fire? Behold Lazarus at his gate, sick and famishing, desiring to be "fed with the crumbs which fell from the rich man's table;" and judge ye whether the sin of covetousness was not his soul-damning sin. The Savior hath said, "freely ye have received, freely give." Again he hath said, "it is more blessed to give than to receive." The spirit of the gospel is emphatically the spirit of benevolence—of "good will to men." Just in proportion as we possess this spirit we shall be Christlike, without partiality, without hypocrisy, and full of good works. Dear reader, do we possess this spirit of the



gospel? Are we Christlike? Have we given all for Christ, and consecrated all our property in such a way to him, as to feel we are only his stewards? If not, may the Lord help us so to do without delay.

Having gone over the ground of a particular and entire consecration of every faculty and power of our being to God, and to his service, it now becomes our duty, as well as privilege, to believe that God in Christ, or for Christ's sake, accepts the offering. We should believe that he accepts it now—that he accepts it fully. Should there be no perceptible change in our feelings, we must not draw back the offering, nor doubt its acceptance. Be determined not to parley or to reason with the tempter, nor to look to poor, weak, wretched self. God hath promised, saying, "I will receive you." "I will, be thou clean." "According to thy faith be it unto thee," etc.

"Faith, mighty faith, the promise sees,  
And looks to that alone."

It is by beholding Christ that we are to become changed into his image. Let the eye of faith, then, be steadily fixed on him as being of God, "made unto us wisdom, and righteousness, and sanctification, and redemption." To aid our faith we present a figure: "I see myself as one of a company of condemned sinners, awaiting execution. The son of God comes forward, saying, these need not perish; I will die for them. God accepts the substitute. Will the sinner?" "Yes! yes!" Let each burdened, laboring, sin-sick heart respond, "For me, for me the Savior died." Our faith should look still farther after Christ, viz: to the fact that "he is risen again for our justification," and that he "ever liveth," *now* liveth, "to make intercession for us." By maintaining the entire consecration, and thus looking by faith to Christ momentarily, we cannot long remain without the assuring witness of the Holy Ghost that we are saved and cleansed from all "filthiness of the flesh and spirit." "Love, joy, peace," and all the fruits of the Spirit of Christ will

spring up and abound in the soul. Then comes in the requirement, "As ye have, therefore, received Christ Jesus the Lord, *so walk in him.*" How simple, how scriptural is such an experience! Thus we may be able to comprehend with all saints what is the breadth and length, depth and height, and to know the love of Christ which passeth knowledge, that we might be filled with all the fulness of God." Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." B. S.

### "I'm glad Salvation's Free."

TUNE—"There'll be no parting there."

EDS. GUIDE:—I take the liberty of sending you the following lines of poetry, which were written by one of our ministers upon hearing a remark made by a poor orphan girl, who was converted to God at a revival meeting recently held near us. She said she was glad salvation was free; for had it not been, herself and sister could never have obtained it.—M. A. P.

I'm glad salvation's free,  
And without price or cost;  
For, had it been for me to buy,  
My soul must have been lost.

Chorus.—I'm glad salvation's free,  
I'm glad salvation's free;  
Salvation's free for you and me,  
I'm glad salvation's free.

In this cold world below,  
With none to care for me,  
An orphan lone, without a home,  
I'm glad salvation's free.

I feel it burning now,  
Like fire all through my soul;  
Salvation's free—as free as heaven,  
Salvation's free and full.

O, brethren, help me sing  
One song of victory;  
For without money, without price,  
I've found salvation free.

STUDY OF THE BIBLE.—"We, too, generally seem to study our Bibles for amusement or ostentation rather than practical instruction."—[DODDRIDGE.]



### Scattered Thoughts.

BY Y.

EVERY Christian has his own secrets. There are many whys? Of the world he can answer, both in his discipline and mercies, but dares not explain them even to a common friend; those are some of the pearls he keeps in his own casket, and spreads them out to look over in his closet and favored hours of worship; often, in the blessed ordinance of the Last Supper, he is attracted by their beauty while the radiance of Jesus shines upon them.

This present faith, the mystery kept in a pure conscience, is the great thing for present usefulness; for when we lay one burden down we are ready to take up another, and carry it as far as it is right. There are some burdens we must bear awhile, and take back and forth to the throne of grace until we gain the power to leave them there; then never yield to so much weakness as to take them up again, no matter how long the fulfilment of the promise is deferred. Gently and patiently remind the Master of your *expecting faith*. Smile, and believe the Lord is regarding that which belongs to his dear child, servant, and friend.

How precious to look over the mementos of God's dear children, which they have left on the pages of time to be read by succeeding pilgrims. They are gone—entered into their rest; their faith in vision lost, but the notches by the way, in hymns, journals, letters, and such like, express our very same experience.

We thank God, and take courage for the help they have ministered to us in this same house of pilgrimage where they endured and toiled. This should encourage us to contribute our mite to those who will succeed us, that when we also rest they may reap in joy that which we have sown in tears.

There were causes why the countenance of Jesus was so marred, and those lines of sadness upon his perfect humanity,—he had

sorrows, he bore as a man indignities, shame and contempt; and with this personal suffering, in his exquisite sensibilities, he knew the retributive punishment that would come upon his own peculiar people for their rejection of him—for Jesus always closely identified himself with the seed of Abraham, whose flesh and blood he partook. Then again, his sympathy with the afflicted in body or mind; true, he healed multitudes, yet he felt for them; although at the grave of Lazarus for the very purpose of raising him, yet sympathy with the sister and love for the brother made him weep. He did not substitute his omnipotent power for human sympathy.

The unbelief of the multitudes who still would not come to him to be healed of their maladies afflicted him by the hardness of their hearts. Their unbelief was to him a weight of sorrow. His sense of injustice and wrong, which he felt as a man, added to all his other afflictions, gave him that appearance of age and grief.

Sinner, does your unbelief now wound Jesus afresh? You have heard of him in the house of his friends and know he is *the Savior*, yet refuse to believe the merits of his death for your salvation.

Blessings hang in suspense till prayer brings them down. All prayer is the watchword on the walls of Zion in this our day.

HOLINESS AND HEAVEN.—“No gifts, no duties, no natural endowments, will evidence a right in heaven; but the least measure of true holiness will secure heaven to the soul. As holiness is the soul's best evidence for heaven, so it is a continued spring up to it in the way thither. The purest and sweetest pleasures of this world are the result of holiness. Till we come to live holy we never live happy. Heaven is epitomized in holiness.”—[FLAVEL.

OUR WANT.—“He has made a great acquirement in life who has learned how little of this world he really needs to assist him through his journey.”—[ANON.



### I Long to be There.

I HAVE read of a world of beauty,  
Where there is no gloomy night,  
Where love is the main-spring of duty,  
And God the fountain of light;  
And I long to be there.

I have read of its flowing river,  
That bursts from beneath the throne,  
And the beautiful trees that ever  
Are found on its banks alone;  
And I long to be there.

I have read of the myriad choir  
Of the angels harping there—  
Of their holy love that burns like fire,  
And the shining robes they wear;  
And I long to be there.

I have read of the sanctified throng  
That passed from earth to heaven,  
And now unite in the loudest song  
Of praise for their sins forgiven;  
And I long to be there.

I have read of their freedom from sin,  
And suffering and sorrow, too,  
And the holy joy they feel within  
As their risen Lord I view;  
And I long to be there.

I long to rise to that world of light,  
And to breathe its balmy air;  
I long to walk with the Lamb in white,  
And to shout with the angels there;  
And I long to be there.

### The Promise Verified.

BY REV. I. STACY.

"Blessed are they that hunger and thirst after righteousness, for they shall be filled."—Matt. v. 6.

How full of instruction is Christ's sermon, of which the above language forms a part. Hunger is as natural to the soul as it is to the body. The one who has been freely justified by the "redemption which is in Christ," and is "walking in the light as Christ is in the light," knows what it is to "hunger after righteousness." This appetite for righteousness and true holiness finds no place in the "carnal mind," which is enmity against God; but was established by the Spirit of truth which creates

in the soul a strong desire for inward holiness. The soul that has present salvation is not satisfied with pardon, but instinctively says to God in earnest prayer, "Create in me a clean heart." etc. The more it has of the "mind that was in Christ," the more it desires and continually seeks for if the Spirit is obeyed. The "bread of life," which is the only satisfying aliment of the soul, gives strength and boldness to the one who has received pardon through faith in Christ to ask for greater things. Hear the expression of the soul as it renounces the world with its vanities, the flesh with its unholy desires, Satan with his devices and malicious art, saying:

"In my hand no price I bring,  
Simply to the cross I cling."

The aspiration of a soul that has been regenerated, if faithful to the "heavenly calling," is to the fullness of the stature of a man in Christ Jesus. From whence came this aspiration? Let the apostle answer: "the Spirit helpeth our infirmities," and further, "intercedeth for us with groanings which cannot be uttered," that we through faith may have the glorious blessing of a clean heart. The experience of the writer is in harmony with what has been written. In a few days after I received "peace with God through our Lord Jesus Christ," and had been "adopted into the family of God," I began to "hunger after righteousness and true holiness." I was then in the State of M., far from the parental roof; "but a babe in Christ," having many professed instructors around me, yet none, not even one that I found that knew the way of holiness. Thus situated, I was struggling for holiness. I am fully satisfied that it was nothing but the Spirit that taught me the necessity of being holy in heart and in all manner of conversation, as my parents said nothing about this doctrine, although they had been members of the M. E. Church for many years. I went to brother P——, the preacher, supposing I should receive some light from his experience and instructions, but to my astonish-



ment he said he did not enjoy it. I read one or two books on the subject, but I now see I was not seeking it by faith. - But "Blessed be God, who giveth us the victory through our Lord Jesus Christ;" even while I was "hungering" I was "filled with the Spirit." My soul leaped with joy, arising from a consciousness that I had been "cleansed from all unrighteousness." Glory, glory, glory!! What else should I say?

"His blood can make the foulest clean,  
His blood avails for me."

It is now nearly two years since the Lord wrought such a work in my heart, and still I love the highway of holiness. To him who has washed me in his own blood be all the glory. Amen.

North Hudson, July, 1858.

### The Soul House.

A LEAF FROM THE JOURNAL OF A LIFE.

BY N. L. E.

IN looking over some old numbers of *The Independent*, a little time ago, I was much interested in an article by Rev. H. W. BEECHER, from the text, "Behold I stand at the door and knock."

The figure of a house as the human soul is one often occurring in the Bible. He carries on the simile most beautifully in describing the different apartments of the soul-house. Christ is represented as knocking at the door of each apartment; not discouraged if he is refused admittance here and there. How charmingly he tells of the stately room, Benevolence, whose native decorations are covered and deformed by dust and cobwebs; of Conscience, where the master of the house seldom spends an hour; of Faith, whose lock is rusted with disuse; of Hope, whose window looking toward heaven is shut, but that which looks upon the dirt and dust of earth wide open—a favorite landscape of the inhabitant.

I felt, when I read the description of the soul-house, and how Christ is waiting to

enter and abide there, that I could throw open every door of my humble dwelling to admit and welcome the divine guest. Like every other soul-house, it has many apartments of various dimensions and appointments for use. Like every other owner of a mansion, I dwell in some of the divisions much more than in others; and too often in the lower rooms where have accumulated the rust and rubbish of sordid avocations, and whose only prospect is the dim dust of earth. Now I know that my heavenly visitant will not endure the mould and darkness of those lower rooms, or the silence and dimness of the upper chambers, or the rusted lock and grating hinge of the most delightful apartment of the whole mansion. If he comes in to remain with me, he must first purge my dwelling from unhallowed accumulation, and then take me to some pleasant chamber which the light of his presence shall adorn and cheer. And so we will make the circuit of the whole abode; dressing unfurnished rooms with appropriate adornments, lighting up desolate corners with the brightness of heaven's own glory, only pausing in the lower, dimmer portions to serve the homelier purposes of life, and ascending quickly to those more healthful and delightful regions which are adapted to the entertainment of such a guest.

What a wonderful structure is the soul-house; and how sad that it should so often be desecrated by the foul tenant, Sin; its more beautiful apartments going to decay!

There is one apartment of my soul-house where I have always passed more hours than in any other. It is the chamber of Imagination, of ample dimensions and fitted for the reception of all the works which the artist Fancy may construct. It has more doors leading into the other apartments of the house than any other room, and has many pleasant windows as well as unsightly prospects. There is a short and darksome passage leading from those lower rooms, where earthly Care keeps vigil but too often with me, up to that alluring chamber. I sit



there by some sunny window and draw fair pictures to hang upon the walls, until every niche and open space is filled with landscapes, portraits, and unfinished sketches. But the brightest always fade soon, and are removed to give place to others no better and no more enduring. Now this is not a fairy room, though Fancy dresses up its ceiling in all the hues of hope and pleasure; the door into that dark staircase is always left ajar, and the smoke and odor of those earthly places discolors every painting and taints all the air. But when the great Guest comes in, he will strip every picture from the stained and faded walls, and purify with the incense of his breath the atmosphere of corruption. And then, inspired by his glorious presence, shall pictures grow beneath the artist's touch and, set in frames of beauty, adorn its ceilings with unfaded brightness! There will be landscapes of that paradise of God where trees of life flourish by living streams, where angels walk and redeemed spirits sing to harps of gold. There will be portraits of prophets, saints and martyrs, and of all who washed their robes in the blood of the Lamb.

What a charming gallery will that become when the great Master of art shall have purified and adorned it for his favorite resting-place! Yet not so many of the hours of life may I indulge in the chamber of Imagination as before; the *work of life* may not be done in such a place, only now and then may I refresh my toil-worn spirit by resting in its enchanting idleness.

There is another apartment which needs the Cleaner's hand; some call it Combative-ness, opening into Destructiveness, with folding doors between; others call it Anger, and its neighbor Hatred. The doors are always open and the furniture alike. No one ever rests here, though many make long tarry. The walls are hung with weapons of destruction and defence: the shield and helmet, the sword and spear are here. The floor is covered with sharp stones, and here and there an upright thorn; and who-

ever steps within the threshold must shiver with the the piercing pain of wounds.

Into this department of my soul-house should the Purifier also come, and, removing all those dangerous weapons, array the walls with gospel armor, and for a carpet spread that which shall not wound and hurt my feet.

And so of all the other rooms might I desire the Refiner's presence. Then how should my soul-house become a mansion of praise, and love, and beauty, and joy. Its upper chamber should become an observatory from which to look into heaven; its front apartments the dwelling-place of intellect, illuminated and consecrated by the author of my joy; and those dark earthy recesses washed, cleansed, sanctified, should be no home, no general reception-rooms, but only apartments for the homelier but necessary uses of life, made holy by their consecration to the will of him who is henceforth to reign Lord of the mansion of the soul forever.

### Love's Conquest over Unbelief.

AND has my soul found rest at last?  
Rest in the heart and home of love?  
And are the clouds and tempests past?  
Am I from love no more to rove?

Yes, love has come, with silken bands,  
T' unite my scattered powers in one—  
My heart, my head, my feet, my hands,  
Love has the whole, in triumph, won.

Great was the struggle, strong the chain  
Of iron bands around my soul;  
But hell no longer could retain,  
Love, over all, gained full control.

'Tis past; the powers of hellish strife  
Are slain; and love has made me free.  
Henceforth I chant, love is my life,  
My Lord, my bliss, my victory.

TRUTHS.—“The great truths of metaphysics and religion are like family jewels, which descend as heirlooms from generation to generation and are perpetually reset to suit the fashion of the times. It is the manner of presenting them, and not the substance, which changes.”—[Ed. Review.



Memoir of  
Rev. Wm. C. Kendall, A. M.

I REJOICE in the privilege of bearing a humble testimony to perpetuate the memory of this man of God. A somewhat intimate personal acquaintance enables me to forward, with the fullest confidence in its reliability, the following record of his life and labors. In some respects he surpassed any man I ever knew. He combined, in a most striking manner, the boldness of a lion with the meekness of a lamb. He habitually walked with God, and labored in view of the judgment. He was a clear scholar, a powerful preacher, and a *shining Christian*. I doubt not that he has done more than almost any man in Western New York among the junior Ministry to wake up the slumbering elements, elevate the standard of vital piety, and promote the work of genuine holiness over this land. Such a man ought to be had in remembrance by the Church, and he will be; for his name is like sweet incense among thousands of the redeemed, who love to walk in the narrow way. The following memoir is derived from authentic sources, and our readers are recommended to trace it through.—  
A. A. PHELPS.

Rev. William Case Kendall, A. M., was born Dec. 25th, 1822, in the town of Covington, Genesee County, N. Y. He was the sixth son of Elijah and Nancy Kendall, who were both born in Connecticut; and born again in Lowville, N. Y., in 1809. They joined the M. E. Church and moved to Greigsville, N. Y., in 1813. Here they established the first prayer-meeting, procured circuit preaching, were members of the first class, and ever after kept a home for the Itinerant in this then wilderness of "old Genesee." Father K. was here appointed the first leader of a class of six, and was continued in that relation for twenty-five years. He discharged his duties strictly according to the Discipline, so that he was said to be "the most faithful leader known in that day." In 1817 he removed from Greigsville to Covington, with his wife and a family of four sons and two daughters, again to establish the social and public means of

grace, and help raise up a society that, from less than ten, in a few years numbered ninety. Here he fixed his home for the remainder of life; and to this "M——t Hill" will future generations point as a spot of sacred interest. This was the birth-place of William C., the youngest of eight children. Together they constituted, emphatically, a Christian family; born and reared amid scenes of Divine power, which, Father K. remarks "were common in all their meetings, so that nearly all present were sometimes prostrated together upon the floor,"—trained to strict religious habits,—kept from public resorts, and circles of party-going, pleasure-taking professors,—their convictions all watered by the prayers and holy songs of pious parents around the family altar and in the secret place; best of all, cheered by the luminous *example of a mother always happy*, with a Christian song on her lip and a smile on her brow,—*peace-maker* at home and abroad, yet full of the fires of the Holy Ghost, was it any marvel that these children were early led to Christ? She *believed* the promise to the faithful; and ere she laid her down to rest in the summer of 1850, every child had become a member of the church of her choice. O for more such patriarchal families in our Zion!

The subject of this memoir was the Benjamin of the household. From his mother he inherited those striking traits of cheerfulness, simplicity, and moral courage for which he was justly distinguished. He loved his mother with rare devotion, and yielded to her moulding hand with obedient reverence. Amid all the toils and strife of his student life she was his *confident*; and ever after till she could give "a mother's counsel no more!" He inherited from his father a timid, sensitive spirit, that grace alone overcame and regulated; and also an unbending integrity and decision of character that has ever made Elijah Kendall a proverb among saints and sinners.

From a mere child William had serious



impressions. He had an abiding impression also from his earliest recollection that he must one day *preach*; so clear, indeed, that in a thunder storm he would often say to himself: "God won't let the lightning kill me for he wants me to preach the gospel." His young heart received many deep and abiding impressions, too, that warmed into life as on summer evenings, all quiet at the cottage door, he used to sit and listen to the spiritual songs of his father and mother. But a more fruitful source of conviction still was, he knew his mother prayed for him daily. In his childish glee he one day rushed into her bedroom and found her in fervent pleadings before the throne. With silent awe he stole quietly away; but afterwards noticed that, when her daily occupation in the chambers were finished, all was still again; and in such times he would sit down in silence to think—"Mother is praying!"

Time rolled on; and in 1840 he, in his turn, was fitted out for Lima to receive a liberal education. He became a diligent, exemplary student, beloved by all for his winning deportment. In the winter of 1841-2—a memorable year to many, the Spirit was poured out in the seminary and village, in answer to the prayers of a small company that weekly met in a little private room to pray for a revival. The awakening became general, so that the voice of prayer could be heard from almost every house and many student rooms at the midnight hour. A friend had invited William to seek the Savior. His reply was—"When my brothers do." One evening, while they were singing and inviting penitents forward, he stood with his back to the altar, when his friend came and claimed the promise. He turned and saw his brothers A. and L. at the altar. It was unexpected. He hesitated; but at length yielded to Christian entreaty, and, as he did so, said in his heart,—"*This is for life.* I'll never turn back; but, whether I find religion or not, to the best of my powers so long as I live I will serve God." Relief was felt

while making the resolve. He knelt and began to pray; but before he called, God answered. He rose immediately and said he felt peace when the clear witness came, and his soul overflowed with joy. There was joy in the old Covington Church when father K., with tears and shouts of praise, read in class a letter from his three converted sons. William went home in vacation, was baptized, and with fervent simplicity testified to what he had "felt and seen."

[To be continued.]

### The Necessity of Holiness.

BY REV. A. W. EASTMAN.

BEFORE the world generally will earnestly seek holiness of heart and life, there needs to be produced in the public mind a deep conviction of its necessity. This conviction may sometimes be wrought directly upon the heart by the Divine Spirit, and sometimes by the agency of startling providences; but generally speaking we believe, inasmuch as holiness is a doctrine of divine revelation, and God hath ordained that by the "foolishness of preaching" he will "save them that believe," the Holy Spirit convicts the soul of the necessity of holiness by applying gospel truth to the conscience. Here, then, let me ask my brethren of the ministry and membership, not of the *Methodist* merely, but of the *Universal Church*, if we are not responsible to a great extent for the low state and standard of piety in the church and the world? Have we proclaimed the "whole counsel of God" upon this subject, by setting the standard of piety where the infinitely holy God hath set it, in the "faithful word,"—declaring and *insisting* upon the declaration in the sight of all men, that "*without holiness no man shall see the Lord?*" Has our preaching been of that character which would naturally lead the people to believe in the necessity of holiness as a "*fixed fact?*" Above all, have we as a people, as Methodists, borne a consistent and worthy testimony in "*lip and*



life," to the *possibility* and *practicability* of entire holiness in the present life? Do we maintain our "peculiar testimony" steadfastly, as in the days when the Wesleys were "thrust out" to "raise up a holy people?" Will not our creed rise in the judgment to condemn us who have lived so far beneath our professedly accredited privilege? of whom I fear it may be asked, too justly, "*what do ye more than others?*" I confess for one, that while I rejoice that the doctrine of holiness is becoming daily more and more the doctrine of the Universal Christian Church, I am, nevertheless, jealous for my own people, (with a Godly jealousy I trust,) lest by our apathy, carelessness, inactivity or silence upon this most comfortable and glorious subject, we should be outstripped by sister churches in our denominational testimony, and lest it should be said, "*The last shall be first and the first last.*" The Lord forbid that we who were "first" in bearing our testimony should be "last" to share or engage in the glorious work of "spreading scriptural holiness over these lands!"

But, to return to the purpose with which we commenced this article, are we not *ourselves* convinced and convicted of the absolute necessity of holiness in order to the enjoyment of God and everlasting happiness? Alas, where is our faith in the Scriptures, and our reason?

These two facts granted, which reason alone may prove, that there is a holy God, and that man is a sinner; and it follows, as a matter of course, that man must be saved from sin, become holy, or never be at peace with God.

"Since God or man must alter ere they meet,  
(For light and darkness blend not in one sphere,)

"T is manifest, Lorenzo, who must change."

While God remains God he must be a holy being and unreconciled to sin. But he is the same eternal God. He cannot, therefore, change to accommodate himself to man's sinfulness, which, as man's worst

foe, and as the worst foe to the *universe*, must be hated of him who desires the highest holiness and happiness of all beings. The *sinner*, therefore, must change or God cannot love or bless him with such a *com-  
placent* love as would make him *happy in sin*. His wrath must eternally abide upon all whose sins are not quenched and washed in Jesus' atoning blood. Hence the doctrine, "Except a man be born again, he *cannot* see the kingdom of God." But men are converted or born again "by grace through FAITH." Hence, "he that believeth not the Son shall not see life, but *the wrath of God abideth on him.*"

No man, on whom God's displeasure rests in consequence of sin in his heart, can be happy; holiness, therefore, is necessary both to peace with God, and happiness in his love and in the smile of conscience. Before a wicked man can be happy he must not only hide his sins from God but from *himself*; for consciousness of guilt is misery itself—the gnawing of an undying worm, which the flames of hell can never consume or destroy till immortality itself and the undying soul shall die.

Let all the earth, then, know that "*without holiness no man shall see the Lord*;" and that it is "*a fearful thing*" (for the stubbornly wicked) "*to fall into the hands of the living God.*"

Littleton, July 10, 1858.

CARE.—"Whatever cares the providence of God casts upon us, we must not be *cumbered* with them nor perplexed and disquieted by them. Care is good, and duty; but *cumber* is a sin and folly. The cares which he casts upon us we may cheerfully cast upon him; but not those which we foolishly draw upon ourselves."—[HENRY.

HINDRANCES.—"It is no strange thing for those that are zealous in religion to meet with hinderances and discouragements from those about them; not only with opposition from enemies, but with blame and censure from friends."—[HENRY.



**Dr. and Mrs. Palmer in New Brunswick.**

ST. JOHN, N. B. August 6th.

REV. H. V. DEGEN :

Dear Brother,—I presume you are surprised at our long delay. We indeed expected to have returned by the way of Boston ere this; but so constant and imperative have been the demands of the work of the Lord, that we have not felt ourselves at liberty to return, neither can we now say when we shall be able to leave.

The Lord has commenced to work in power. We paused here on our return homeward from Woodstock Camp Meeting, where the Lord graciously manifested his saving power. Camp meetings are new in this region; and, the people not being extensively acquainted with the utility and practical workings of these extraordinary means of grace, the Woodstock Camp Meeting was not so largely attended as some meetings of this sort in the United States. But in view of the newness of the measure, camp meetings being considered an experiment whose utility was yet to be fairly tested, this meeting should to the praise of God be recorded as among the more successful. The meeting was in full operation but little over three days, during which time there was an hourly increase of the Spirit's power. About one hundred were blest with either pardon or purity; and we have since learned that the flame of revival is spreading most graciously in that region. Praise the Lord. I pause here to express Mrs. Palmer's and my own convictions in relation to the excellency and utility of Rev. B. W. Gorham's "Camp Meeting Manual" published at your store. Its importance can scarcely be overrated; and one of the ministers, who was particularly helpful in arranging for this feast of tabernacles, observed to us that he had been materially aided by this work in making suggestions in regard to the arrangements.

On our return from the Woodstock

meeting we spent a short time at Fredrickton. This is a pleasant, and in some respects a thrifty city. The population is about 5,000. It abounds in churches. Church of England, Presbyterian, Baptist and Methodist, have commodious places of worship. Among the most prominent in size and architectural beauty is the Wesleyan Methodist Church. It is beautifully located; and at the top of its lofty spire, reaching up at least two hundred feet from the ground, is a golden hand eight feet in length, of proportionate dimensions, whose pointing finger directs the eye and heart of the beholder to the Lord of the temple, without whose aid all church edifices or church organizations will be powerless for good. The excellent pastor of this church is a lover of the "Guide to Holiness," and is being blessed in his ministrations in leading his flock into the king's highway of holiness. Some souls, we trust, were brought into the fold of Jesus during our stay here. And we had the privilege also of rejoicing with some who, during our short sojourn, were enabled through the blood of the everlasting covenant to enter within the veil. We have now, as before stated, been here a little over one week, during which time the Lord has permitted us to witness a gracious out-pouring of his Spirit. The work is of a most interesting character. Already over two hundred have been specially blessed of the Lord with either the blessing of pardon or purity. And yet I am persuaded that the work has but fairly commenced. It occurs to me that some account of the work may be gratifying to the readers of the Guide, and redound to the glory of God. My dear Mrs. P. has requested me to write in her place, being unable herself to command the time. But a letter lies before me written by Mrs. P., and waiting to be mailed, addressed to a minister in Sackville, N. B., from which, though not written for publication, I will make some extracts, which you may give to the readers of the Guide if they meet your approval. W. C. P.



Rev. Mr. and Mrs. — : The oft-repeated name here of the beloved brother and sister in Jesus, to whom these lines are addressed, seems newly to have brought my spirit in fellowship with you. We address you as *one*, because you *are* one in Christ Jesus, and we are *one* with you.

"One family in him we dwell."

How blessed to enter by the new and living way into the inner sanctuary; and, through the blood of the everlasting covenant, cast anchor daily yet deeper within the veil whither Jesus the forerunner hath for us entered. My heart would proceed, but so prolific is the theme that my pen would fain pause. The wonderful companionship proffered to the believer, as set forth in Heb. xii. 22, 23, 24, comes up before me. "Ye are come to mount Zion," etc. Alleluia, the Lord God Omnipotent reigneth!

I know you will hasten to give God the glory when I tell you that the fruit of your united labors in this place still remain. The seed you scattered here is still producing fruit; and your name is as ointment poured forth. I think we were informed that in the itinerancy this was your last field of labor. But I do not doubt that, in the field in which you by Divine appointment are now laboring, an abundant harvest will in the end await you.

You will rejoice to hear that the Lord is most graciously pouring out his Spirit in this place. We came here not expecting to remain over a day or two; but such are the indications of a remarkable work of the Spirit that we hesitate in leaving.

August 2. It is now one week since we came here, and every day the interest has increased. Many have received the blessing of purity, and not a few have been newly born into the kingdom of grace. How many I cannot say, as there has not as yet any note been taken of the number. But as yet the battle has progressed on the principle set forth 2 Chron. xx. As you will observe, here was one of the most signal victories ever gained by the hosts of

Israel. Combined nations had concentrated their forces, and a wonderful conquest was achieved by *believing* and *praising*. Singers were appointed to precede the army of Israel, and their song was to be in the praise of "the BEAUTY OF HOLINESS." Last night, by the advice of a brother, who is one of the leaders in Israel, we did not bring forth the standard of holiness with quite so much prominence before the people, and only invited those who were seeking pardon forward. We were soon compelled to feel that the orderings of the battle were not in accordance with the mind of the Spirit, and quickly retraced our steps, and invited, conjointly, both those who were seeking either state of grace, purity or pardon; and, as on preceding evenings, many immediately presented themselves, some seeking pardon and others purity.

Wed. 3. The work is going on with increasing power. Both the afternoon and evening meetings are largely attended. It has been estimated that not less than seven hundred have been in daily attendance during the present week at the afternoon meetings at the Centenary Church. At these meetings, though the neglectors of salvation are not forgotten, and seekers of pardon are earnestly invited to come to Jesus, yet the efforts are mainly in view of inviting believers to come up to the help of the Lord against the mighty. How powerless is the church unless filled with the might of the Spirit. Peter was a disciple before he received the baptism of the Holy Ghost. But he was empowered to do more, after he had tarried at Jerusalem and received the Pentecostal baptism, in five hours than he could have accomplished in five years without this baptism of fire. How many disciples may still be asked "Have ye received the Holy Ghost since ye believed?" Glory to God and the Lamb forever for the manifestations which are daily greeting the eyes of wondering beholders, assuring the gainsaying world that we live under the dispensation of the



Spirit, and that it is still being poured out upon all the disciples of the Savior who humbly and believingly wait for it. Alleluia, the Lord God Omnipotent reigneth. "The tongue of fire"—the prophetic flame, may not only be written about but may be received. Many have been endued with this gift of power since we have been here. And these newly baptized ones are now going around among the unsaved inhabitants of this city inviting them to the temple of the living God. And here the God of the temple meets them, and they are brought to a saving acquaintance with Jesus. Said I to one, who came crowding herself in among the multitude of seekers, "For what did you come? *What* is the petition which you would present to Jesus? for he is *now* here to receive your petition." "*I came to get acquainted with Jesus,*" she replied. Said I to another, who was kneeling near the one just referred to and was weeping convulsively, "And what would you have the Savior do for you? for he is now saying to you, 'What wouldst thou that I should do for thee?'" She sobbed out, "O my heart is *burdened*, so *burdened*; I feel that the Lord has blessed my own soul, but O my *husband* and *four* children are all unsaved," and then she burst into another fit of convulsive sorrow. As she lifted her head I saw that she was one who, the afternoon previous, had been kneeling seeking the full baptism of the Spirit. And was not this manifestation of heart-breaking desire demonstrative that she had indeed been baptized into the Spirit of him who wept over those whom he would fain have saved? O, when the church is fully baptized into the Spirit of her Lord, what manifestations of yearning pity will there be over a perishing world, and how soon will this revolted yet redeemed world be brought back to the world's Redeemer.

These afternoon meetings, which are so largely attended, are made mightily subservient to the interest of the evening meeting. Here Zion puts on her strength.

And in the evening meetings the hosts of Zion are seen scattered in various parts of the house in earnest, importunate endeavors to win their friends and neighbors over from the ranks of sin. Last night about fifty were forward for prayers, and many were saved. The evening exercises are mostly directed towards the in-gathering of sinners; but, as before intimated, seekers of purity are also invited forward. The large Centenary Church, near which you were stationed when here, is nightly crowded—gallery filled, and people standing in the aisles and doors unable to find seats. The ministers stand forth nobly as Captains of the Lord's Hosts, and aid in leading the people forth to glorious victory. We are praying that this cloud which has arisen, small as a human hand, may spread over all British North America, and to this we well know that your fervent hearts will respond AMEN.

Yours in Jesus,

PHOEBE PALMER.

### The Cross.

SEVERE the life that fits for God,—  
One day the thorn, one day the rod;  
Ever on bleeding back the cross,  
Ever the fire to burn the dross.

Smoothly along we cannot sail,—  
One day the calm, one day the gale;  
Ever the rocks on either side,  
Ever the prow against the tide.

Shorter the life, by every breath,—  
One day disease, and one day death;  
Ever the falling shade at night,  
Ever an open grave in sight.

Nearer the port by every wave—  
Be strong my soul, my heart be brave;  
Theirs is the gain who suffer loss,  
Theirs is the crown who bear the cross.

HEARING.—"Since Christ is forward to speak, we should be *swift* to hear. A good sermon is none the worse for being spoken in a house. The visits of friends should be so managed as to make them turn to a spiritual advantage."—[HENRY.



## The love of Honor an obstacle to Faith.

BY REV. W. S. T.

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"—JOHN v. 44.

MOST of the sayings of Christ possess a depth and latitude of meaning that we cannot usually grasp by a superficial examination. Nay, it often requires a painful schooling of trials to gain anything like their true import. It demands a thorough knowledge of the heart to correctly appreciate them. Christ addressed the heart of his hearers rather than their intellect; and, as the heart is radically deranged, it seldom feels the force of those truths which the intellect is often ready to admit.

But there are some truths uttered by Christ that the judgment does not feel the force of because they have principal reference to the moral sense, which is rendered obtuse by sin and ignorance of its real condition. Such is one of those truths standing at the head of this article. How this lays the axe at the root of our pride and supreme selfishness! God is resolved upon staining the pride of human glory. No flesh shall glory in His presence. His people are to be nothing, and He "all in all." "Whosoever glories let him glory in the Lord." In our affections Christ is to be enthroned and crowned "Lord of all." This is a primary and unalterable condition of discipleship; an antecedent requisite of adoption and sanctification. This great truth is more felt and appreciated by Christians in general at the period of their conviction and conversion, and during the warmth of their first love, than later in their justified lives. The simple reason of this is, they generally backslide and occupy a lower state in grace than they did during the first months or years of their Christian life. This truth is felt again, with a good degree of force, when the child of God is pungently convicted with the indispensable importance and necessity of being *wholly sanctified*.

With this premising we have a few practical thoughts to offer. Holiness is eminently a *practical* matter. Our deficiencies herein are not so much in *theory* as in *practice*. Most Christians, and even wicked men, are well instructed in theoretical sanctification; but alas! how few practitioners there are. We have many, many teachers, but few living examples. Many write well upon *entire holiness* who have a painful sense of their deficiencies in practice. The writer of this article feels what he is here penning reproves himself. He has long since learned that "*It were easier to teach twenty than to be one of twenty to be taught.*" Who, of all that have taken Christ for their Savior and pattern, can truthfully utter the sentiment that fell from His blessed lips?—"I seek not mine own will, but the will of the Father which sent me." "I receive not honor from men." Can you, reader? Can I? Whoever can is a blessed man.

Were we asked what is one of the strongest and most ungoverned passions of men? we should answer: The love of human honor; the love of applause. If any demur, we fear it is because they do not understand what this means: "The heart is deceitful above all things, and desperately wicked." They have not, we fear, learned the first and most important lesson in ethics and mental philosophy: "*Know thyself.*" Cursed self! how it has marred this world. It pollutes whatever it touches. How it stains the very best performances of men. Self is impudent, officious, and forward. It always seeks the highest seat in the synagogue and in the forum. As a drop of some kinds of coloring matter will tincture and change a large pail of water, so a little self will destroy in a good measure an otherwise good performance.

This we say is the *master passion* with most men. It is true it does not manifest itself alike in all; but it is the same thing. A little *honor*! What a sweet morsel! How palatable to human nature! We drink it down as the thirsty ox drinks in



the cool water of the brook. This passion, well regulated by grace, may be a blessing; but how sadly it is abused! "The honor that cometh from God only" men generally *will not seek*. The honor that comes from God, if sought at all, is sought last and subordinately. It is degraded far beneath the honor that comes from men. This is its abuse; and this most Christians are verily guilty of.

In our preaching we ought to be able to say with St. Paul, "We preach not ourselves, but Christ Jesus the Lord." So in our prayers, speaking, writing, or whatever we do, we should make God prominent and eclipse self; make all worldly honor bow and succumb to the honor and approbation of God. Please God if you displease everybody else, should be the motto of every Christian.

What would we think of the painter, who, in taking a portrait of his sovereign should make himself most prominent and conspicuous in the picture? Or the poet baccalaureate, who should exalt himself more in his poem than his patron? Or the orator, who should eulogize himself more in his oration than his hero or country? Well this is the very thing we are guilty of, who seek the honor of men more than that which comes from God only. Christ said, "Woe to you when all men speak well of you"; but most Christians think it a sad calamity when a part of mankind speak ill of them, if that part even be a minority. Of such as cannot bear to be spoken illy of, and who thirst after human applause, Christ has said in another place, "The world cannot hate you; but me it hateth because I testify of it that the works thereof are evil."

When we fear the reproaches of men more than we prize the honor of God, we give sad evidence of our lack of his grace in our hearts. This is the same as if a subject preferred the honor of his fellow-subjects to that of his sovereign; or feared their disapproval more than that of the crowned head.

We, as Christians, live in an interesting period of the world. A period of great light and progress in civilization and learning. There are many posts of honor and distinction to be filled. There are many and strong motives of a merely worldly nature to fire an unholy ambition. Christians are peculiarly exposed to the evils that naturally grow out of these temptations. Christians are expected to be active and foremost in this progress; and so they should be; but there are dangers in the way, and they will do well to heed them. The temptations to Christian ministers and authors were never so great since the world stood as now; and ministers and Christian authors are nothing but flesh and blood,—men of passions and strong emotions as other men. While they profess to have the glory of God and the good of their race in view in their vocations and pursuits, nevertheless, unless they are assisted by God and are watchful, a love of the praise of men will insinuate itself into their labors and writings.

It must have been observed by the reader that in the present age there is a sort of *mania* for high-sounding titles,—as A. Bs., A. Ms., LL. Ds., D. Ds., etc. These, though not in every case misapplied, show the popular pulse. Inasmuch as they are becoming so very common we are at least forced to conclude that there is a demand for them; and the supply is graduated in some measure by the demand. This is one of the ways in which we receive "honor from men."

The learned Jews of Christ's time were carried away with the same evil. "They loved to be called Rabbi, Rabbi." "They loved the praise of men more than the praise of God." Christ's advice to his disciples on this point was, "Be not ye called Rabbi; for one is your master, even Christ."

We can but approve of the course of some good and learned men of our day, who have refused the titles which have been conferred upon them by the institu-



tions of the land. They doubtless are as deserving of these titles as many that have accepted them; but they prefer the honor that comes from God only. Doubtless some good men have accepted these titles; but we believe they would be as well or better off without them. A genuine Christianity needs not these designations to make it dignified and efficient. Its best adornment and greatest power is *holiness* of heart and life. Better have the world take knowledge of us that we have been with Christ, than that we have been at college and among the classics. Better constrain them to say "Behold an Israelite in whom there is no guile," than "That is Dr. so and so."

We have not selected this because there are no other examples of the point we are presenting; for there are many other ways in which the love of worldly power shows itself; but because it is among the prominent temptations of the church of our day. There are a thousand ways in which we may be preferring the honor of men to that of God; but it would be aside from our design to enter largely into particulars. The mind of the reader will readily supply them.

If the foregoing be a correct view of these words of Christ, then we have something like a clew to the fact that so few professed Christians ever attain to the grace of *perfect love* before death. The love of worldly honor, in some one of its varied forms, has so deep a hold of their affections that it is utterly impossible for them to be *wholly* the Lords. The text informs us that faith is essential to genuine, thorough development in holiness, and that the love of earthly honor is fatal to the exercise of the faith that sanctifies: "*How can ye believe which receive honor one of another?*"

Christians often ask themselves: What is it that prevents me from seeking the higher attainments of the christian life? Why is it, when panting after all the fullness of the blessing of the gospel of peace, that I fail to exercise the faith that purifies the heart,—that sanctifies? Does not

Christ here give the real cause why a majority of cases come short of their distinguished privilege in the gospel? Is not the love of worldly *honor* in the way? Why it were just as impossible for a justified soul to believe in God for sanctifying grace, while a love of the world's praise is dominant in the heart, as it would be to pluck the sun out of its orbit; they cannot co-exist together. Self must be nailed to the cross. There must be an utter abandonment of our wills. We are to "reckon ourselves dead *indeed* unto sin."

Let us suppose a case, by way of illustration of this important truth. A sovereign makes a proposition to one of his subjects, to promote him to high honors in his government on condition of his making an entire surrender of his time, influence, talents, property, and will, to the sovereign's service. He is not to do anything but with strict reference to pleasing his sovereign. The subject understands the conditions of promotion; but he finds himself surrounded by powerful temptations to seek the honor and applause of his fellow-subjects. He sees, to gain their applause, he must devote a portion of his time, talents, etc., to them. He now sees how difficult it is to "serve two masters." Now he cannot believe that the king will promote him while he is conscious that the conditions remain unfulfilled. He feels there is an impossibility in the way, and remains unpromoted. He has the honor of his fellow-men; but not the honor his sovereign desired to confer upon him.

It is here where thousands of ministers and lay Christians come short. They know God's conditions of saintship; but they prefer the honor of men and remain dwarfs. Nay, in most instances their thirst for the honor of men is so strong that they come to have a real repugnance for "the honor that comes from God only"; in other words, they dislike the doctrine of holiness because it reproves their worldly-mindedness. Can they then believe for, or even desire, that "holiness



without which no man shall see the Lord"? Nay; it were a palpable contradiction,—a moral impossibility.

What a world of truth and meaning there is in this interrogatory reproof of the Savior to the learned Pharisees and Scribes! "How can ye believe?" How can we believe? What faith can we exercise in our God to sanctify us, while we love the world and the things of the world more or even as much as we do the honor and favor of our God? Can we accept Christ as an entire and present Savior from sin so long as we trust in man and love the present world? Will he hear our prayers for "a clean heart" while we make any reservations?—while our hearts are divided between him and the world? Will he admit of any rivals in our heart? Is he not a jealous God? Will we likely invite Him to the throne of our affections while other idols are enthroned there? Nay; we are too well instructed to do that; we never will do that while we esteem the applause of men more than the honor that comes from God. There is absolutely no ground for an evangelical saving faith in a heart thus divided. We cannot believe if we would. There is no promise to such; and faith must have a promise to stand upon.

How much of the unbelief of the church might be traced to this evil alone. It is much more prevalent than we are aware of. It is one of the most insidious temptations of the *arch deceiver*. With thousands this is the *right hand and right eye sin*,—their *easily besetting sin*,—the *well circumstanced sin* by which they come short and backslide.

In conclusion, let us learn from hence a lesson of genuine humility, and resolve to renounce wholly the honor of the world and be content with the honor that comes from God only. Let us commence the work of crucifixion. Let us mortify the deeds of the body. Let us cut off the right hand and right foot and cast them from us. Let us count it all joy if we may

have a fellowship in Christ's humiliation. Let us go without the camp bearing his reproach. If we may even become "a gazing stock," let us prefer it to the honor of men. "Before honor is humility." None are exalted who will not first abase themselves. In a word, we should seek a deadness to the *praise* and *dispraise* of men. If there is one thing that the true child of God should covet more than another, it is to

\* \* "live little and unknown,  
Loved and prized by God alone."

Faith is an important grace because a fundamental one. Without it we cannot please God; without it we cannot be sanctified. But there is no state where the Christian can exercise this so easily and efficiently as when he feels and knows that he desires the *honor of God only*. When his "eye is single" his "whole body is full of light." It is an easy matter to believe when self is crucified and slain; it is then easier *to believe* than *to doubt*. The posture of the soul has everything to do with our faith. Faith accomplishes its greatest exploits in the vale of humble love, when the favor of God fills the entire vision and desire of his children. O that it could be said of all God's people, "whose praise is not of men but of God." When this shall be the case it will no longer be said, "O, ye of little faith, wherefore didst thou doubt?"

Honolulu, S. I., June 23, 1858.

WORDS OF CHRIST.—"The words of our Lord are like many-sided polished jewels, which send forth their splendor in more than one direction. Considered by themselves they possess a manifold significancy; but in the connection of discourse one meaning, of course, becomes prominent."—

[OLSHAUSEN.]

ADVERSITY.—"Sweet are the uses of adversity! In God's hand indeed they are. When he puts his children into the furnace of affliction, it is that he may thoroughly purge away all their dross."—[CHEEVER.]



## Effects of the Doctrine of Holiness;

OR, PROGRESSIVE STEPS IN MY EXPERIENCE.

BY O. H.

AMONG human authors, I first met with this doctrine in the "Interior Life," by Dr. Upham. I think it was in the spring of 1855. I did not know whether to believe it or not at that time; however, it *might* be true, and I saw no positive objection to it. I accordingly concluded to let it remain undecided. The following effects I may mention as following my hitherto imperfect acquaintance with it:

1. Great encouragement and strong hope of deliverance *in this life* from sinful habits, affections, and inclinations.

This was no small item to one yet in the weakness and blindness of sin,—just beginning to struggle for a new life. I had been a professor of religion nearly three years; but the most that I had gained during the time was somewhat of an external reformation.

It was not long after reading the form of consecration, given in the book above mentioned, in connection with a review of my professedly religious history and a somewhat fuller discovery of the nature of true religion, that I passed through states of mind which enable me to add as further effects of my acquaintance with this doctrine,

2. A conviction that I had never given my whole heart to God in the highest gospel sense. I plainly saw that I had been moved in all my religious duties by considerations of self-interest rather than a love of them *as such*. Hence,

3. I resolved that I would profess religion no more till I knew I *enjoyed* it.

4. I gave my heart to God, and determined to *make the most* of religion.

I hardly need say, perhaps, that this determination was weak at that time; but still it was *adhered* to, and has grown stronger continually ever since. I consecrated myself to God; and the witness of

the Spirit was given to my sincerity and acceptance. This is of course important; for whatever our own opinions may be about our being sincere, they will amount to very little unless God thinks so too; *and if he does, the witness will be given*. I am now accustomed to date my *religious* experience back to this time. I could not now doubt that I was a Christian. If others had doubted it, I should have found it easy to appeal to God and leave the matter with him. Still I dared not look so high as entire sanctification. For about a year and a half I went on living, as is unfortunately too common, a decidedly *mixed* life; yet progressing somewhat, and cherishing that secret determination which was the germ of future conquest. During this period, and especially the latter part of it, God let the principles of the mixed life so *work out* as to humble me exceedingly, and I became extremely dissatisfied with myself and this manner of living. I should have preferred *death and sanctification* to such an altogether unsatisfactory life. I now give as the next effect,

5. The decision to receive the doctrine as true. Still I had no more evidence, essentially, than I had before; indeed I think it simply a matter of faith or unbelief. To those who receive it God says, "According to your faith be it unto you"; and, to those who receive it not, it is unto them "according to their faith," as all experience testifies.

6. The giving myself up to *experience* the truth of the doctrine in my heart and life, as early as possible, and at the sacrifice of whatever it might cost me. This I regard as the most important step of all; for not till it is taken are the full energies of the soul aroused to the pursuit of its object. Passages in the Bible corresponding to this state of mind now began to be understood as never before; such as—"Blessed are they which do *hunger and thirst after righteousness*,"—"If, therefore, thine eye be *single*,"—"Seek *first* the kingdom of God," etc. Among the chief helps



to me at this time, I mention with gratitude the "Riches of grace," and the religious works of Dr. Upham, besides the Interior Life, especially his "Divine Union," and "Mad. Guyon and Fenelon," which, with the Holy Bible were my daily companions; and which, in the absence for the most part of a "living preacher," or one who could constantly assist and direct me by word of mouth, were of inestimable service to me. By means of these blessed instrumentalities chiefly, the Holy Ghost led me on to the accomplishment of the last result which I shall mention as flowing from my acquaintance with the doctrine of holiness, viz :

7. My entrance into the "*rest of faith*."

This is different from all other experience, for it is the sum and completion of all. It seems to *include all good*. "And the Lord gave him rest from all his enemies around about." "There the glorious Lord will be unto us a place of broad rivers and streams." "He took me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and *established my goings*."

I might add a thousand other blessed effects of this doctrine, but perhaps they would all be involved in, or would naturally flow out from those I have mentioned, and I must not lengthen the enumeration. I will only add three remarks.

And *first*. In admitting this doctrine, and endeavoring to realize it moment by moment, we have at least the *certainty of striving to do the will of God in all things*.

This is repeatedly enforced in connection with the common doctrine;\* and if it *actually be done* in the case of any one, there is little occasion for alarm; but how it *can* be done, without a practical recognition of the doctrine of entire holiness as attainable and to be expected in this life, I have failed to see.

\*The writer assumes that the "common doctrine" does not endorse the distinctive work of entire sanctification as true in fact. Would to God that no sentiment of opposition to this blessed doctrine were "common" in any church!—[SUB ED.]

*Secondly*. We have a practical sense of our obligation to be holy, and our *absolute inexcusableness* for not being so. This also is enforced, and sometimes claimed by the advocates of the more common doctrine; and again I say, if such a sense be *actually felt* in connection with the belief of their doctrine, very well; but in order to test the matter, let such ask themselves whether their sense of obligation to be holy now, and of their utter inexcusableness for not being so, would be increased if they believed that ten thousand others in similar external circumstances to themselves, and with as corrupt hearts by nature, were now living by the power and grace of God in entire holiness of heart and life. If so, their doctrine is to them a lull to conscience; it stops their ears to the voice of God, and is a secret excuse for indulgence in known sin. Let the advocates of the common doctrine make themselves *sure* that it has not this effect on them, and we will ask no more.

*Finally*. The *chief means* of sustaining my purpose to be holy has been the expectation of soon, in this life, becoming so,—the very thing which the common doctrine prohibits. It cuts the main sinew to him who is struggling into the way of holiness, or endeavoring to walk therein.

Oberlin, Feb. 1858.

OUR SINS.—"Some sins I have forgot; many I remember,—and these so heinous that I cannot forgive myself for them. It is well for me that God forgets none—forgives all."—[REV. T. ADAMS.]

CHARACTER AND REPUTATION.—"Never court a good name by bad actions. For what will all the concurring applause of the whole signify to thee if yet thy conscience condemn thee louder than they can extol? This is but to have music at the door, when all the while there is chiding and brawling within."—[BISHOP HOPKINS.]

INDEPENDENCE.—"A desire of disposing of ourselves,—of being independent of God,—is the root of all sin."—[WESLEY.]